

THE HOLY
PRACTISES
OF A DEVINE LOVER
OR

THE SAINCTLY
Idots Devotions.

The Contents of the booke are
contained in the en-
finge page.

*Gustate, & videte quam suavis est
Dominus. Psal. 34.*

Tast, and see how sweete our
Lord is. Psal. 35. 8.



46 & 16. 2

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With Approbation.

1. *The Summarie of Perfection.*
2. *The Directions: for these Holy Exercises, & Ideots Denotions.*
3. *A Catalogue of such Bookes as are fitt for Contemplative Spirits.*
4. *The Holy Exercises & Ideots Denotions.*
5. *The Toppe of the Heauenlie ladder, or the Highest steppe of Prayer & Perfection, by the Example of a Pilgrime goinge to Ierusalem.*

497:04





THE PREFACE.

TO MY MOST DEARE-
lie beloued Friends in
Christ Iesus.

I HAVE accordinge to your holy
iniunction, & desire (willinge to
communicate all Good to others) pu-
blished those directions, & exercises
through which by true practise (the only
meanes, for simple readings only auai-
leth nothinge at all) you haue reapt
such greate Comfort, & Benefitt: that
you seeme to crie out with the Royal
Prophet. Come and heare all yee that
feare God, and I will declare to you
what He hath done for my soule.
That Hee maye doe the like for yours
by the same meanes you practisinge

Ps. 66.

vs. 15.

A THE PREFACE.

these directions, & Exercises. This I know you saie dear Friends, and from your hart wish the same Spiritual profit to all as to your selues. Capiat
Mat. 16 12. qui capere potest. Lett the capable & well disposed make use of them. It is not needfull to name you to whom I speake this: for vppon these verie words I know your harts are burninge within you. My sheepe heare my voyce, & those who are mine know mee. I am
Lu. 24. 32. *Jo. 10.* 33. the poore vnprofitable seruant not soe much as a voyce soundinge of the greate & cheife Sheepheard; & you are his people, & the sheepe of his pasture, yea I hope the choise of His flocke feedinge, & graisinge in the pleasant deserts of interne Recollection guided by the sweete grace of His Holye Spirit the sole secure Director. I need say noe more but that I am sure you reioyce for the voyce of Him that speaketh and declareth these things to you, & all other good people: and that I haue done soe, is my ioye alsoe beinge heere-

THE PREFACE.

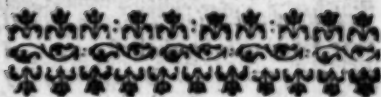
by discharged of my Obligation to you
and all. And our ioye I hope none shall
take from vs being the best part, and
for euer permanent. Deare friends I
am yours the more intime by how much
lesse outwardlie exprest, liuinge with
you (I trust in God) a life hidden with
Christ in God.

Lu. 15.

Coloss.

3. 3.





A SUMMARIE of Perfection.

Matth.
5. 8.

BEAT I mundo corde quoniam
ipsi Deum videbunt, Happie are
the cleane of Hart, for they shall
see God. Such a Vision of God signi-
fieth withall a fraition of him ther-
vpon, in this life only enigmaticallie,
or accordinge to the light of sayth &
feelings of Loue, in the future facially,
& really. And it is cleanness of hart
(with is Puritie in soule) that by the
said sentence of our Sauour alone
deserueth such Vision & fruition,
whereof the degree will be accor-
dinge to the measure of puritie tow-
ards it that is in the soule in this life.
And such puritie consisteth in hauin-
ge the soule exempt, or cleansed fro

of Perfection.

7

inordinate loues towards her owne selfe & all other creatures, & from all inherent images of creatures which those loues soe farre as they be doe necessarily cause. Hinderinge (accordinge to theire measure) the soules Vision, & fruition wherein alone were to consist her happinesse, imperfect in this life, perfect in the future.

And now heere followeth the summarie it selfe of Perfection consistinge of ten Articles.

1. **F**IRST wee are to aime at as our finall end (answerable to which shall be our happinesse in the future) the state of absolute *Perfection* that man was in, in the state of innocencie (viz: before the first mans fall) soe farre as through Gods Grace, & our owne industrie aided by the said Grace wee may attaine thereto.

2. The sayd Perfection of the first Man consisted in two things, whe-

reof if either had beene wantinge, it had not bene that Perfection that indeed it was & which wee his posteritie are to seeke after as our cheife, & only happynesse.

3. The one of those two things soe necessarie was a perfection in all vertues that were requisit (as a meane) towards the exercise of the other as cheife, & its end. And that *Other cheife thinge was a continuall perfect actuation of loue by the Mans soule towards God that caused an Vnion with him.* In which Actuation & Vnion causinge the fruition heeretofore mentioned by mee, consisted the Mans felicitie for this life, & the degree & measure whereof was to be the measure of his more real felicitie in the future.

4. The former of those two belinge the perfection of all vertues (that is the same as the perfect habits of the) implyeth in it an exemption & freedom from their contrarie being vicious inclinatioes or habits, or (which

is all one) inordinate Affections with their euill effects or fruits beinge actual sinns offensive to God and deseruing punishment at his hands for the same. Those euil Habits for soe much as they are in Man doe insue- rably hinder his soules true & perfect Actuation towards God & vni6 with him (which should cause his Happinesse) God beinge puritie it selfe & therefore incompatible with all impuritie which reigneth in vicious Habits , & their effects.

5. Now wee are to know that through corruption of our nature by our said first Mans sinne & our owne actual sinns wee are become replenished with vicious Habits (contrarie to those of vertue) that accordingly disables vs as to the foresaid perfecte Actuation , & Vni6 with God.

6. Neuerthelesse in what condition soeuer wee be , as to such viciousnesse or vertuousnesse in vs , Wee ought in soule with Lone to actuate towards

God the intenset & continuallest
with discretion wee can & there with
& thereby & by all Other proper mea-
nes euer tend to wards the foresaid ab-
solute perfection. And euen by soe
doinge though as yet in an imperfect
manner wee attaine to God, vnite
our selues vnto him & get an answe-
rable felicitie in *Him* beinge as yet
not a perfect but an imperfect one.
Perfect & imperfect. I heere meane
as in regard of such perfection as
euen this life is capable of.

7. Moreouer wee are to liue as well
& purely as wee can both as to our
thoughts, words & deeds, eschew-
inge all sinns & their occasions &
doinge all the good that pertaineth
to vs to doe, the which doinge by vs
answerably doth abate & destroy
the vicious habits that are in vs, &
introduceth the contrarie, beinge
the habits of vertue, our progresse
& profit therein proceedinge from
this, that by those our doings wee
relinquish & mortifie in some mea-

sure or other our owne natural peruerse Will, & cause our will (as it is good) about those matters to accommodate & conforme it selfe to the deuine will for the matters themselves and intentions about them. And our doings therin are the more profitable to vs for our foresaid end of Perfection (as breeding the greater Mortification in vs) by how much they are in things contrarie to the proprietarious or vnresigned will of our corrupt nature. And in that regard (speakinge generallie) wee profitt more by matters of abstaining or restraining of our selues, then by matters of meere doinge or actinge, & by matters of *sufferinge* more then by those either of meere doinge or actinge, or of abstayninge or restrayninge our selues. And this by reason that the matter of suffering is lesse *voluntarie* to vs as more proceedinge frō the will of another, be it God, or Creature, then frō our owne will; the which will of ours I meane

is lesse abnegated or mortified in or by matter of abstaynings or restrainingings then in or by those of sufferinge: & is yet farther lesse abnegated or mortified in or by those of meere doinge or actinge, which are more wholly of our owne wills, then in or by either of those two others: six: abstayninge, or sufferinge. Albeit indeed neuertheless all & euery of those doings or actings, abstaynings or restrainingings be alsoe good & profitable to vs in their diuers measures or degrees though therein inferior to those of sufferinge for the reason aforesaid.

8. By Actuation in soule (beinge the same as mentall Prayer, or Prayer in Spirit) beinge duly pursued (which is with all diligence, assiduitie, & seriousnessse) though as yet performed in state of imperfection, wee gett fowre Benefits or helps as towards our foresaid end, beinge Perfection itselfe complete. 1. The first is abettinge or increase in or towards the

habit of Prayer it selfe. The exercise of such Prayer beinge (as I haue said) duly pursued. And Perfection in Prayer beinge the most essentiall vertue or qualitie in the entier composite or fabricke of Perfection it selfe.

2. *The second good* of Prayer for the foresaid end, is an encrease of vertuousnesse, that is to say in other good habits (besides that of Prayer) by meane meerely of the vertuous Acts wee produce & exercise in such our Prayer; & naturally habits are gotten by acts of their matter. 3. *The third good* or benefitt is some measure of mitigatiō or expulsion of Vicious Habits & inclinations, & an answerable introducinge of vertuousnesse, & this meerely by way of a secret deuine infusion or workinge in the soule in & by the meane of such Prayer, that had disposed & made her capable of such infusion. 4. *The fourth good* of such Prayer, is light of vnderstanding, & grace or strength of will for doinge & forminge after.

wards, beinge forth of actual Prayer in the manner & for the end as we ought, the good things pertaininge to vs to doe, & eschewinge the euill things or sinns which pertaine to vs to eschew. And if wee desist, or be negligent as to such due exercise, & pursuite of Prayer, wee shall accordingly most certainly faile of the foresaid fowre proper & most happie good effects of it; & thereby shal remayne vnable as not tendant towards our foresaid end, wherein alone was to consist our soules satisfaction, & supream felicitie.

9. Duringe the tymes wee are forth of our actuall Prayer (as alwayes wee cannot be in it in this our state of mortalitie) wee are to eschew as before I haue signified both as to thoughts, & as to words, & deede, all sinns & theirs occasions, soe farre as wee may auoid the same, & doe all the good pertayninge to vs to doe the best wee can, & this chieflie accordinge to such light, inspiration,

& grace as wee haue for it in or by our past & present actuall Prayer; that the next to Gods Grace it selfe must be the roote or source of all our well doings. And without such care of ourselues & good demeanour out of the tyme of Prayer, *our Prayer will not auaiile vs* to the foresaid end; by reason that through neglect of God and our selues wee thereby destroy the good otherwise gottē by our former prayer, & withall make further increase in euill habits. And moreouer wee hauinge euer in our intention & desire the foresaid Perfection consistinge of Puritie & vniō & vsinge all things soe farre as they are of vse, or appertayne to vs, as meanes for attayninge to the said end, wee must take heed and the greatest heed not to content please or delight our selues (as makinge our rest or satisfaction in them) with those other things, which at the best can be but a meane conducinge to the said end, how worthy & noble

foeuer otherwise those things in
themselues seeme to be; as namelie,
& for example sake, the performance
of our obedience, externe Pouertye,
Chastitie, (as did the foolish Virgins
in esteeme of their Virginitie to their
Losse of Heauen, as saith S. Grego-
rie) frequent vse of the Sacraments,
Vocal Prayers, singings, though
neuer soe much, or soe well exte-
riorlie performed, Qualitie of Reli-
gious Habit, Dignities, Offices, the
Fauours, or Loues of Superiors
towards vs, our exacter obseruance
of our Regular Discipline, & other
good externe comportment of our
selues, natural Talents of Body, &
mind, acquisit sciences, or skills,
esteeme of our Order for the nume-
rositie of Saints of it, or for the An-
tiquitie, or amplitude of it, in Coun-
treys, Howses & Persons; our Ma-
gnificence, Beautie or Lardgenesse
in Buildings, our Riches in Temporalities,
all commodiousnesse for
livinge, with supplie of all needs;

The greatnesse or singularnesse of our Priuiledges or Exemptions of our Order, Confraternities or participations of the meritts of others, or Hope in their Prayers, our fastings, Abstinences, or other corporal Austerities, our corporall Health, our Fame and estimation with others, as for our vertuousnesse, or other cause whatsoeuer; Gentry or Nobilitie in Birth and descent, Kindred or Alliance of Worth, or Friendshipp or Favours with greater Personages, in summe whatsoeuer wee doe or can doe, or suffer, or whatsoeuer other gift or thinge wee haue or can haue from God naturallie or supernaturallie saue simplie our foresaid end, in which alone (I say) wee are to liue, make and our finall delight, repose, and rest, euer aspiringe towards the same, taking and vniinge all other things as meanes only (as farre as they may be such indeed, and noe further or otherwise) towards attayninge to the foresaid end wherein

alone wee are to rest as the proper naturall and sole satisfaction of the soule, and her consummate happinesse. And in the meane tyme (I say agayne) not adheringe in affection to those other things, but transcendinge as well as wee can and as farre as iustlie wee may euen all thoughts of them and holdinge on forwards towards the foresaid end as the proper and sole center of our affections. 10. And soe wee dolie pursuinge such Prayer, and liuinge the best wee can, which is according to the Grace wee haue, or may haue towards itt from *God*, wee tend towards the foresaid end of absolute Perfection, and thereby satisfie *God*, and secure our owne soules saluation, which otherwise wee cannot doe. And in and by such tendance wee passe by degrees (though perhaps but slow & low) from that which is lesse perfect, to that which is more perfect, & perseueringe in such our tendance & progresse, (liue wee or liue wee no,

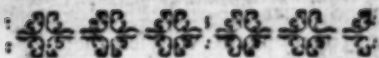
tyme enough for to be able to reach
 to the foresaid end it selfe) wee shall
 finallye become perfectlye happie,
 God regardinge and requitinge (as
 out of his most free and immense
 Goodnesse Hee will) such our good
 wills and endeaours in the said Ho-
 lye affaire; graciouslie acceptinge
 the same as fact and deed from vs.
 And indeed noe man in this life and
 state of corruption, doth fullye at-
 tayne to the foresaid Perfection of
 the first Man, who in that state of his
*Loued God with his whole Hart, mind
 and powres of his soule and Bodie.* But
 it wil suffice vs that wee ayme at such
 Perfection & faithfullie labour to
 attayne therevnto, in the meane ty-
 me & towards it exercisinge & per-
 forminge Loue to God the best and
 most wee can; albeit wee neuer at-
 tayne fullye and in deed to the afore-
 said perfection; but to some degree of
 perfection inferior to it, which wee
 shall attayne to ayinge at and la-
 bouringe for the said more absolute

Perfection. And such degree as wee shall see attayne to will suffice to make vs Happie which Gods goodnesse and Grace enable and cause vs to come vnto. Amen.

ADVISE.

THIS summarie will hardlie instruct an ignorant Soule fullie & satisfactorilie how to proceed in this course though shee haue neuer see thriftye and longinge propension this way, but more large Bookes will be requisite for her as the *Fall and Restitution of Man* and other Manuscripts of the V. R. & Venerable F. Baker Monke of the order of S. Bennet and English Congⁿ. whose writings are the Best that are extant for this waye. But aboue all at first a *Spiritual guide experienced* in this way will be absolutely necessarie, for noe directions come see home as Personall; and therefore

Whosoever hee or shee be that have a propension this way lett them seeke out such a Guide, whatsoever pains, trauell, cost, labour or trouble they be at. I must confesse such a Guide is hard to be found *rara Avis*. One amongst ten thousand of the Clergie it selfe, yea perchance it may be a meere lay man, as it was in the case of Thaulerus. Howsoever, be hee who he will such an one is to be sought out, who beinge found, will to the greate & vnspeakable comfort of such an Interior Propensioner, and God-thirstinge soule, soone sett her in the right way to her perpetuall satisfaction and happinesse.



COMMENDATIO Quotidiana.

PIE Iesu ego commendo tibi animam meam & corpus meum, progressum, finemque huius miserae vitae meae. Presta ut recessus meus ab hoc exilio sit placitus coram te, & cum venerit ipsa Hora mortis meae concede (si est Honor Nominis tui) ut absque impedimento mox perueniam ad Te. Fiat voluntas tua Domine Deus meus. Commendo tibi hunc locum & Congregationem, praesentes atque absentes Fratres nostros. Commendo tibi omnia negotia spiritualia, & temporalia, & omnes necessitates nostras. Da ut sit sancta disciplina vera Religionis, sit hic Humilitas Charitas & Puritas ad Gloriam Nominis tui. Commendo Ecclesiam Catholicam. Da Reformationem morum tibi placentem

In omnium hominum ordine. Com-
 mendo Vicarium tuum Summum
 Pontificem & famulum tuum Impe-
 ratorem & Regem nostrum & Princi-
 pes Christianos commendo Patrem
 meum, Matrem, Fratres Sorores,
 Propinquos, Familiares & Benefacto-
 res Nostros, omnesque fideles tam vi-
 vos quam defunctos, ac precipue eos
 qui meis orationibus specialiter com-
 mendati sunt. Conuerte quaso & salua
 excacatos miserosque peccatores. Con-
 uerte & renoca Hareticos atque Schis-
 maticos. Conuerte & illumina infide-
 les te adhuc ignorantes, periclitantibus
 subueni, marentes consolare; Tenta-
 tionibus, doloribus, calamitatibus
 pressos & afflictos releua. Miserere
 Domine, Miserere Omnium propter
 Sanctum nomen Tuum, Amen.

*Amor meus Pondus meum illo feror
 quocumque feror. S. Aug.*



DIRECTIONS.

*Light
of faith
the onlie
true
safe
ground.*

HOW to make right vse of the
Deuotions or formes of Prayer
followinge commonly called the
Ideots Deuotions, because they are
for such as feruently and simply with
all their affections, desire to *aspire*
after God in the *Cloud of faith and*
feelings of Love without troubleinge
themselues with busye and imperti-
nent operations of the vnderstan-
dinge, commonly called Meditatiōs
or discourses of the vnderstandinge,
to move & excite the will, which in
the case of these deuine & Seraphic-
ke Ideots, are superfluous, they bein-
ge alreadye sufficiently, yea aboun-
dantly excited and bent to loue God,
and practise vertue, through their
light of Faith, which telleth and assu-
reth them, that all is vanitie of
Vanities,

Vanities, but. *Only to Love and serve*
God, and their owne innate Propen- Ec. 1. 2.
sion inclininge them to this end, and
not sufferinge them to rest conten-
tedly any way else, or in any thinge
else; and this natural propension,
strengthened & promoted by the habit
of supernatural deuine Charitie,
makes them runne the wayes of the
Commandments of God, he dilating Ps. 119.
their Harts,

1. First you are to know that though
these Deuotions imply greate perfec-
tion, yet noe greater then euery
Christian of what state and condi-
tion soeuer is bound vnto. To witt.
To the perfect *Love of God* aboue
all things. That is *with all Ones hart,*
with all ones soule, with all ones
mind. Which is the very first Com-
mandment.

2. Though in these Deuotions there
be many Acts peculiar & proper to
Religious Persons (as principally
made for them) yet single & married
lay people may make very good,

profitable and proper vse of the rest, & of those acts alsoe soe farre as they may make them agree with their state and condition by some smal alteration. As where it is spoken of obedience to Superiors; it may be applyed of wiues to their Husbands, Children to their Parents, single people to their Ghostly Fathers, yea of all People to their Ghostly Fathers in a good sense. Soe also where it is spoken of Pouertye, it may be vnderstood in Spirit & affection, which all, euen lay people ought to Haue. And in like manner where it is spoken of Religious offices both for acceptinge meane and base ones, and refusinge honorable ones, may be as well applyed to lay Offices both in priuate familyes, and common Wealths. And thus appropriatinge euery thinge to each ones particular state and condition, very good and profitable vse may be made of them all.

3. Though these Deuotions be ample

and large enough, yet they cannot reach to euery ones particular occasions & necessities, wherefore they are to obserue that what Deuotions may be specially inspired them, or vpon some iust Occasion suggested vnto them as proper and necessarye for them, they ought to make vse of them freely and cheerefully though they be not contained in these exercises. And this especially in the Acts of Resignation.

4. Now as concerninge the maner of exercisinge these Deuotions, it ought cheifly to be done in Spirit & mind and without any vocalitie at all, especially in beginners who would be more distracted through such vocalitie as more sensible, and soe more subiect to distraction, yet in some who haue such a Grace to exercise them both vocallie & mentallye that is spiritually; they may doe well, and best it is soe to doe.

5. And as concerninge the quantitie though they be deuided into fenerall

Exercises and those into seuerall Acts. Yet is it not to be vnderstood that all the Acts of euerie exercise are to be vsed at one tyme; nor that one Exercise and all its Acts only are to be vsed at one tyme, but in this *discretion* is to be vsed, and libertie of Spirit; sometymes to vse fewer, sometymes mote as may be expedient for our soules good. For it may soe happen that one or two Acts of an exercise may serue with greate profitt for one whole tyme of Prayer, and sometymes agayne 20. or 40. may not serue, and in this, as I haue said, and now I say it agayne (as a principall poynt to be obserued) discrete libertie is to be vsed. Yea it may soe happen that not one single Act at all of the whole booke is to be vsed, if God soe enable and replenish a soule, and this is the Best of all. For then the Spirit asketh for vs with unspeakable groanings. And in this case wee must not conceive ourselues idle, or doinge nothinge, this is *Otium Sanctum* an Holy Vacation.

Rom. 8.

26.

An Ho.
ly tal-
lesse.

6. Wee must be warie not to oppresse our soules too much with Vocall Prayers, as Offices of our Ladye, the Dead, Litanies &c. which though they are very good Prayers allowed and commended by the Church, yet are they not commanded, but left to our choise. And wee need not feare, if wee discharge these mentall exercises duely, wee shall discharge our obligation as to all other voluntarie Prayers and Customes of deuotion, be they to the Saincts, or for our Friends. For in these Exercises there is *nothinge neglected* soe they be performed with Humilitie and indifferencye purely for the Loue and Honour of God & our soules Good. Yet heereby wee are not to conceiue our selues Freed from such Offices, or duties as are of Obligation, but only as I said from such as are meerely Voluntarie and rather a clogge and Burden to the soule, then any aduantage, or furtherance in the way of virtue.

7. It will suffice to exercise and vse dayly two mentall exercises, to witt, the one in the morninge, the other at the most conuenient tyme in the eueninge. And by thus doinge and practisinge virtue and Mortification (without which Prayer auayleth nothinge) wee shall in tyme come to Exercise Prayer more continually, and by degrees draw neerer and neerer to the Perfection of continuall Prayer, to which wee are exhorted and commanded by our Saur

Luk. 18. uours sayinge. *Wee must pray alwayes without ceasinge.* And in this Continual prayinge consists our Happinesse present and future. Wee still cryinge. *Holye, Holye, Holye Lord God of Sabbath.*

8. And though none can receiue hurt by this *Summarie, Directions, and Denotions*, yet those only will reape the greatest profite and make the rightest vse of them, who are of an interior *Propension* towards God and of Exterior and Interior sound

senses, yet want perchance some
 meanes to nourish, feed, and increase
 such their *Propension* and desire to-
 wards *God*, which (I hope) they will
 find by these *Directions and Deno-*
tions. And a greate light to know
 their end, and what to ayme at by
 the *Summarie*. And for such persons,
 of what state and condition soeuer,
 Religious, single, or married peo-
 ple, it was chieflye written, which
 they shall perceiue more clearly by
 readinge and perusinge them, and
 thereby be more assured they are for
 their purpose. And therevpon let
 them resolute to make vse of them to
 the Honour of *God*, and their Sou-
 les Good. Yea I haue knowne some
 Persons who (vnlesse these helps had
 falne into their Hand) would neuer
 haue beene satisfied, and quieted in
 Mind, whereas once put in this way,
 they haue experienced such Benefitt
 by itt, that for euer they haue beene
 settled, and indeed Happye. For
 they haue found that all Other things

necessarie haue come with itt. Accordinge to that sayinge of the wise Man. All good hath come with it.

Wis. 11.

Venerunt mihi omnia bona pariter cum illa. And without itt nothinge.

9. And heere it is to be obserued that wee must not be deiected or giue ouer our Mentall Prayer though wee doe not find soe soone an alteration, and amendment in our life, as wee hoped for. The reason is because *God* many tymes petmitts vs to fall into our wonted imperfectiōs and Frailties for our Humilitie and Mortification. Agayne wee ought to consider that if wee are so fraile with this kind of Souneraigne Prayer what should wee be without itt. And this is to be remembred specially in the Acts of Resignation where wee shall perceiue our Frailtie more frequent and ordinarie.

10. To conclud, aboue all it wil helpe much to conferre with such as vnderstand and practise these Exercises, and to haue a Confessarius, or

at least a Director for some tyme in the Beginnings; especially, til wee haue gott some feelinge of them, and then wee may better wraastle with difficulties Alone. And wee shall easilie perceiue whom wee are to make vse of in this kind, and who are for our purpose, and who are not. And the like may be said of Bookes. What Bookes, or Parts or Parcells of Bookes relish with our Spirits, breed discret seruaour and Deuotion in vs, those wee are to make vse of and be conuersant in; such as breed Feare, Scruples, Troubles, Confusion, and disquiet of Mind &c. they are not for our purpose, neither doe they concerne vs. And thus doinge, wee shall make right vse of all Bookes, and Confessors, and reape profitt and noe harme by them; which *God* send wee may.

Iesus.

*A Catalogue of such Bookes as maye
much helpe, comfote, and encrease
the Denotion of Contemplatiue spi-
rits, such as are well grounded, &
instructed alreadie in the Catholike
Faith and haue passed through the
necessarie rudiments of actiue Pre-
parations.*

For such and in verie deed onlie such
This Summarie, Instructions, Ca-
talogue, and Exercises are by mee
sett Forth, and for None Other
intended.

A

*All the Venerable Father Augusti-
ne Bakers Manuscripts of the Holye
Order of S. Benedick of the English
Cong^y, which are kept as Pretious trea-
sures (as indeed they are) in the En-
glish Monasterie of Comfort of the
same Order, and Cong^y. at Cambraye.
And all that is in this Summarie, Di-
rections, Exercises, and what else is*

35

this treatise is taken out of these Manuscripts, and if any thinge to be re-
promed; it is to be attributed to him who
sett them forth.

B.

All S. Bernards workes.

*S. Bonaventures little workes, or
opuscula.*

*Fath. Bennet Canfields Bookes of the
three wills.*

C.

The Workes of Climachus.

Cassianus Workes corrected.

*The Colloquies of S. Catherine of
Siena.*

D.

*Dionysius Areopagita his Misticke
Divinitie.*

*The little worke of Dionysius the
Carchusian of Contemplation.*

The Workes of S. Dorotheus.

G.

*The Workes of S. Gregorie the
greate.*

H.

Hugo of S. Victor.

*Harphins his Misticke Dintinitie
accordinge to the Romane impression.*

I.

*The golden Booke of Iohn Gersen
of the Imitation of Christ.*

Iohn of the Crosse.

L.

*Lincolniensis : or Hugo Bishop of
Lincolne.*

R.

*Regnum Dei intra nos. Or the King-
dome of God within vs.*

Rusbrochini his Workes.

Richard of S. Victors Workes.

*The Renelations of Saint Gertru-
de, and Saint Brigitt.*

S.

The Scale of Perfection.

Suso his life and Workes.

The Secret Paths, of deuine Loue.

T.

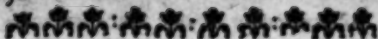
Thaulerus his life, and Worker.

*S. Teresa Her workes, & Her life
written by Herselfe.*

V.

*Vita Patrum, or the Lives of the
Fathers.*

Many other Bookes there are more
 then I can number vpp, very proper
 for thee, which obviously maye happen
 into thy hands; but these I onlie rec^d on
 vpp, that thou maist easilye find out de-
 mout Reader what may serue thy turne;
 and to saue thee a labour neuer looke
 to find any Booke for thy turne in this
 way written by any of the Societie of
 Iesus, whose genius is the actiue way,
 and in that they are excellent, and very
 commendable, but in this contempla-
 tiue way few or none hath appeared
 euer since their first institute aboue the se-
 hundred yeares.



Vanitie of Vanitie, and all is Vanitie.

Eccles. 1.

*But only to loue, to loue and serue
God.*

*Though thou a faire howse hast, and
splendid fare* *What then?*

*A spouse, or concubine without com-
pare.* *What then?*

*And Blist with numerous issue, large
extents.* *What then?*

*Yea faire, stronge, rich in all accom-
plishment.* *What then?*

*If Prior, Abbot, Prince, or Pope thou
be.* *What then?*

*Courted by the world, and all proesse-
ritie.* *What then?*

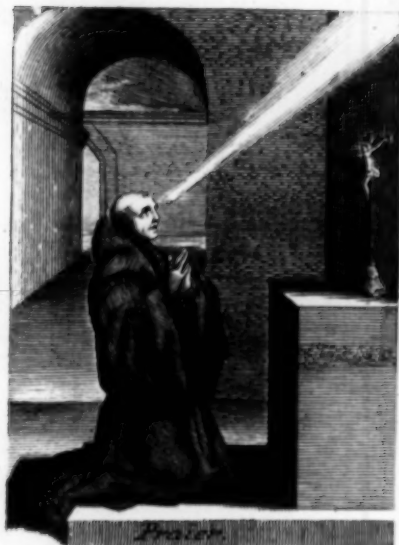
*Let fortunes wheele aduance thee abo-
ue the skies.* *What then?*

*Line heere ten thousand yeares in Pa-
radise,* *What then?*

*Then virtue only doth remayne by
which true Glorie thou shalt gayne.*

*The world passes away, and the con-
cupiscence thereof.* *1. lo. 2. 17.*

1



Praier.

Mortification.

*Jesvs sonne of David hane mercie
on mee.*

God be mercifull to mee a sinner.

Luk. 18. 38. 13.



HOLY EXERCISES
OR SAINCTLY
IDEOTS DEVOTIONS.

THE
POENITENT.

THE FIRST EXERCISE.

1. WHO shall giue to my head
water, and to mine eyes a
fountaine of Teares that I maye be-
wayle both day and night my sinns
and ingratitude towards *God* my
Creator.

2. Consider (*ô my soule*) the multi-
tude of the Benefits of *God* bestowed
vpon thee, and be thou confoun-

ded and ashamed of thy iniquitie
and wickednesse.

3. Consider who thy Creator is,
and who thou art, how hee hath
behaued himselfe towards thee, &
how thou towards him.

4. Thou hast made mee O Lord
when I was not, and that according
to thy owne Image.

5. Thou from the very instant of
my beinge hast beene.

My God,

My Father,

My deliuerer,

and All my Good.

6. Thou with the benefits of thy
Prouidence, hast preserved my life
euen til this present.

7. But because these things (O gra-
tious Lord) cost the nothinge to bind
me more fast to thee, thou wouldst
needs giue mee a present bought by
thee most dearelie.

8. Thou hast come downe from
Heaven to seeke mee in all those
wayes in which I had lost my selfe.

9. Thou hast exalted and made noble my nature by vnitinge it in One Person with thy Diuinitie.

10. By thy Captiuitie thou hast loosed my bands, and by deliueringe thy selfe into the hands of sinners, thou hast deliuered me from the powre of the Diuel.

11. And by takinge vppon thee the forme of a sinner thou hast destroyed my sinne.

12. These things thou didst to allure and bind me vnto thee, and to strengthen my hope.

13. To make mee detest sinne by beholdinge what thou hast donne and suffered to ouerthrow the Kingdome of sinne.

14. And alsoe that beinge overcome and ouerwhelmed with the multitude of thy Benefits, I should loue Him, who did soe much for mee, & loued mee soe dearelie.

15. Behold O God thou hast redeemed mee, but what had this auailed mee, if I had not beene baptised?

16. Amongst soe many infidels as are in the world, thou hast brought mee to thy Faith and Baptisme.

17. There that couenant was made that thou shouldst be mine, and I thine; thou my Lord and I thy seruant; thou my Father, and I thy child. That thou shouldst behaue thy selfe as a Father towards mee, and I as a child towards thee.

18. What shall I say of the other Sacraments which thou hast instituted for remedies of my euills, makinge a plaister for my sinns of thy owne most pretious Blood.

19. Haueinge these helpes yet haue I not remayned in goodnesse, but my wickednesse hath beene soe greate, that I haue lost my first Innocencie.

20. And thy Mercie on the other side soe greate that thou hast patientlie hitherto expected mee.

21. O my Hope and Sauuour how can I without teares call to my remembrance how oftentimes thou

mightst iustlyc haue bereaued mee
of my life?

21. How many thousand soules
now peradventure burne in hell
who haue lesse sinned then I, and
yet I burne not there.

23. What had become of mee, if thou
hadst taken mee away, when thou
tookst them.

This is continued in the
ensuinge Exercise.

THE II. EXERCISE.

WHO then O Lord bound the
hands of thy Iustice?

1. Who held the rod of thy iudge-
ments when as I by sinninge prouo-
ked thee?

3. What pleased thee in mee that
thou didst deale more dearelie with
mee then with others?

4. My sinns cryed vnto thee, and
thou stoppedst thyn eares.

5. My malice euerie day increased

against thee; and thy merite euerie day encreased towards mee.

6. I sinned, and thou expectedst.

7. I Fled away, and thou Followedst mee.

8. I was wearied in sinninge, and thou wert not wearied in expectinge.

9. In the midst of my sinns I receiued from thee diuers good inspirations.

10. What shall I now render o Lord vnto thee for all these benefitts which I haue receiued of thee?

11. Because thou hast created mee I owe thee all that I am.

12. Because thou hast preserved mee, I owe thee all that I am and my life.

13. Because thou hast giuen mee thy selfe what shall I render to thee?

14. If all the Liues of Angells and men were mine and that I should offer them all vnto thee as a Sacrifice, what were this Oblation if it were compared with one droppe of thy

Blood, which thou hast shed for mee soe abundantlie?

15. Who therefore will giue Teares to mine eyes that I may bewayle my ingratitude, and wicked retribution, for requitall of these thy soe many benefits?

16. Helpe mee o Lord, and giue mee Grace that I may worthyly bewayle myne iniquities?

17. For I am that vnhappy wretch who hath sinned against heauen and before thee.

18. I am thy Creature made accordinge to thy Image, take awaye from mee that which I haue made and know that which thou hast made.

19. I haue bent all my forces to doe thee iniurie, and haue offended thee by the workes of my hands.

20. The things which thou hast giuen and created for mee to be employed and vsed for thy seruice and Honour, I haue wrongfullie and most vnthankfullie conuerted and
employed

employed the same to thy offence and dishonour,

This is continued in the ensuing Exercise.

THE III. EXERCISE.

1. **M**Y feete haue bene swift to euil, and mine eyes haue beene dissolute to Vanitie, & myne eares haue beene alwayes open to trifles, and toyes.
2. My vnderstandinge which should haue contemplated thy Beautie, and haue meditated both day and night on thy Commandements hath considered transitorie toyes, and meditated day and night how to transgresse thy said Commandements.
3. My will was by thee inuited to the Loue of cœlestiall delights and delicacies, but I preferred the earth before heauen.
4. I haue spread my Armes which thou hast consecrated to thy loue to

embrace, and hugge the filthie Loue
of Creatures.

5. This is *o* Lord the reward, this
is the Fruite which I, thy Creature
haue yeilded.

6. Alas. What can I a wretch an-
were if thou entrest with mee into
Iudgement, and wilt say; I haue plan-
ted thee a chosen vineiارد all true
seed, how then *o* strange vineiارد
art thou turned in my sight into that
which is depraued?

7. And if I cannot answere to this
first question concerninge my Crea-
tion, how shall I answere the second
concerninge my conuersation?

8. Thou *o* mercifull *God* hast pre-
serued him by thy prouidence who
hath thought of noe other thinge,
but how to violate thy Commande-
ments, and to set vp the Kingdome
of sinne against thee.

9. Thou hast moued that tongue
which dishonored thee, thou hast
gouerned those members which of-
fended thee.

10. In soe much as I haue not onlie
beene vngratefull for thy benefits,
but vsed thy benefits alsoe themsel-
ues as weapons against thee.

11. Thou hast made all creatures for
my vse to allure mee to loue thee, I
haue abused them, and of them haue
diuers tymes taken occasion of
sinne.

12. I haue made choise rather of the
guift, then the giuer.

13. I haue beene blinded by them,
and haue not lifted vp myne eyes at
the sight of them.

14. I haue not considered how much
more beautifull the Creator is, then
the creature.

15. Thou hast giuen mee all things
that I should giue thee my selfe; and
all things haue serued mee, but I
nener haue giuen thee Glorie, or
paid thy tributedue.

16. Thou hast giuen mee health, and
the diuell hath gathered the fruits
thereof.

17. Thou hast giuen mee strength and
I haue

I haue spent it in the seruice of Thine enemye.

18. What shall I say? wherefore haue not all the calamities and miseries which I haue knowne to haue falne vpon other men and touched not mee, beene a sufficient argument to mee that my deliuerie from euerie one of them was a peculiar benefit from thee?

19. O most gracious Lord shall I be vngratefull for these Benefits?

20. If the fiercenesse and crueltie of Lions and serpents be assuaged with benefits, why shall not thy benefits be sufficient to tame and assuage my sinnefull Hart?

This is continued in the
Followinge Exercise.

THE IV. EXERCISE.

1. **B**VT if soe strict an account shall be demanded for these things which cost thee soe little.

C

What accompt wilt thou aske of those which thou hast bought to thy selfe with thy most pretious Blood.

2. How haue I peruerterd thy Counsells?

3. How haue I violated the Mysterie of thyne Incarnation?

4. Thou wert made man to make mee a *God*, I haue made my selfe a beast, and the slaue of the Diuell.

5. Thou hast come downe to the earth to bringe mee to heauen, and I haue not harkened to or acknowledged this high Vocation.

6. But haue perseuered in wickednesse, and in the durt and mire of my basenesse,

7. Thou hadst deliuered mee, I haue cast my selfe agayne headlonge into my old bondage.

8. Thou hadst raised mee, I haue agayne embraced death.

9. Thou hadst made mee one Bodie with thee, and I haue ioyned my selfe agayne with the diuell.

10. Soe many, and soe greate Bene-

fit could not doe soe much, as make mee know thee.

11. Nor soe many tokens of Loue, make mee requite thee with Loue.

12. Nor soe many deserts, and guifts make mee hope in thee.

13. Nor such a strict kind of iustice, as appeared in thy Passion make mee feare thee.

14. Thou hast humbled thy selfe euen to the dust of the earth, I pusse my selfe vp with pride.

15. Thou didst hange naked on the Crosse, I seeke the world & world-ly delights.

16. Thou beinge God wert buffeted; if any man touch my garment who am onlie a most vile worme, I presentlye become colericke.

17. What shall I say my sweete Sau- uour? behold how greate thy mer- cie and charitie is towards mee.

18. Thou wouldst dye to kill my sinns; and I persuminge in thy said Mercie, Goodnesse, and Loue haue not feared to sinne against thee, what

greater impietie can be imagined?

19. I haue taken occasion of thy Goodnesse to worke malice; and by that meane which thou hast vsed to kill sinne, I haue taken occasion to raise agayne sinne in my selfe.

20. Because thou wert soe good, I thought I might without preiudice be euil.

21. And because thy Benefits were soe many I thought I might without punishment render vnto thee, as many iniuries.

This is further continued in the ensuing Exercise.

THE V. EXERCISE.

1. **T**HVS haue I made thy me-
decines occasions of sinne
and I haue turned that sword which
I receiued of thee to defend my selfe
from myne enemyes against my ow-
ne bowels, and with the same mu-
thered myne owne soule.

1. Finally thou diedst (as wee are taught by the Apostle) *that they that now live may not live to themselves but unto thee.*

3. And I as the child of Iezabel haue made thy Death as a meane to de- priue my selfe of thy blessings by Flyinge from thy seruice, and mak- inge my selfe the Bondslaue of thyne enemyes.

4. Alas what doth hee deserue who committeth such enormities?

5. If doggs haue eaten the flesh of Iezabel, what will become of mee?

6. If the Apostle make it soe heinous a matter, of the Law it selfe to take an occasion to breake the Law how greate is my malice who of Grace & Mercie haue taken an occasion to of- fend Grace and Mercie it selfe?

7. O most Patient Lord who for sinners hast suffered buffetis; but farre more patient in sufferinge sin- ners. Will this thy patience endure for euer?

8. I remember what thou hast said

by the Prophet, *I haue held my peace
I haue kept silence, I haue beene Pa-
tient as one that hath beene labouringe
with child. I will speake.*

9. I see that the earth that yeldeth
not fruit after rayne is reiected
and cursed.

10. I see that the vineyard which
beinge well tilled producinge noe
grapes but wild vines by thee is com-
manded to be destroyed.

11. Wherefore o vnprofitable & fruit-
lesse branch dost thou not feare the
voyce of that potent husbandman,
that dresser of the vineyard, who
(as truth itselfe reporteth) taketh
away all branches not bearinge fruit-
lesse, and casteth them into the fire?

12. What shall I doe my Lord, what
shall I doe? I confesse I am not wor-
thy to appeare in thy sight, nor to
behold thee.

13. Whither shall I flye from thy
Face?

14. Art not thou my Father and in
verie truth a Father of Mercies

which haue noe end, or measure?

15. For though I haue (as much as lay in mee) for a longe tyme desisted to be thy child; yet thou euen to this present, dost not desist to be my Father.

16. Although I haue done many things worthy of damnation, yet thou hast not desisted to saue mee.

17. What then shall I doe but cast my selfe downe at thy Feete, and humble craue Mercie?

18. Art not thou?

My Creator,
My Preseruer,
My Redeemer,
My Deliuerer,
My Kinge,
My Pastor,
My Preist, and
My Sacrifyce.

19. Whither then shall I goe? whither then shall flye but vnto thee?

20. If thou repell mee, who will receiue mee?

21. If thou reiect mee, of whom

shall I seeke succour?

22. Acknowledge ô Lord and receive this sheep that hath runne a stray.

23. Behold I come full of wounds, thou canst heale mee.

24. I come all blind thou canst giue mee sight.

25. I come all dead thou canst rayse mee.

26. I come all full of leprosie, thou canst make mee cleane.

27. Thou shalt sprinkle mee (ô Lord) with Isope (with thy pretious blood shed for mee) and I shall be made cleane.

28. Thou shalt wash mee, and I shall be made whiter then snow.

29. Thy mercie is greater then my iniquitie, thy clemencie, exceedeth my malice; and thou canst forgiue more, then I can sinne.

30. Doe not therefore ô Lord, doe not repell and reiect mee.

31. Doe not consider the multitude of my sinns, but thyne infinit mercie.

32. I resigne my selfe wholye into thy hands.

33. Thou o God who arrable to doe
all things, conuert mee vnto thee,
renew my Spiritt.

34. Enlighten my vnderstandinge,
sanctifie my will, increase my strenth
of Bodie and soule. .

35. That I may depend onlic on thee,
Feare and loue thee aboute all things,
and serue thee feruentlye.

36. And in all my actions hereafter to
conforme my selfe to thy blissed will
and pleasure.

37 I beseech thee finallye to impart
vnto mee thyne aboundant effectuall
Grace by which I may be able to be-
ginne to lead a perfect and holye
life, and to serue thee perfectlye and
throughlye euē to the end.

Heere end the 5. Exer-
cises of Contrition.

THE VI. EXERCISE.

1. **T**AKE pittie o Lord, take
pittie o mercyfull Saunior

C v

of mee most miserable sinner, doinge things worthe of blame, and worthe sufferinge for the same.

2. Beinge by thee daylie afflicted, for that I am continuallye found to haue offended.

3. If I ponder the euill which I daylie committ, that which I endure is nothinge in comparison of it.

4. That which I haue done beinge much more greiuous then my Affliction. Thou art iust o Lord, and right is thy iudgment. All thy iudgements most iust, and true.

5. Thou o Lord our God art iust & full of goodnesse neither is there in thee any wickednesse.

6. Because when wee offend thou dost not vniustlye and cruellye afflict vs, who when we were not hast powrefullye made vs, and when for our sinns wee were guiltie of damnation thou hast by thy wonderfull Mercye, and goodnesse set vs in the state of Saluation.

7. I know o Lord God and am assu-

red that our life is not gouerned by vncertayne chances but wholye disposed and ordered by thy Awfull powre and prouidence.

8. Thou therefore takest care of all things, but especiallye of such as serue the, who put their confidence in thy onlye mercie.

9. Wherefore I humblye beseech thee that thou wilt not deale with mee accordinge to myne iniquities by which I haue deserued thyne anger, but accordinge to thy manifold mercyes which surmount the sinns of the whole world.

10. Thou o Lord who dost punish mee outwardlye giue always an inuincible Patience inwardlye to the end may neuer cease to prayse thee.

11. Take pittye of mee o Lord and helpe mee both in soule and Bodie.

12. Thou I say who knowest all things and art able to doe all things whatsoeuer, who liuest and riequest for euer and euer.

13. O Lord Iesus-Christ the Sonne

of the liuinge God who with thy hands stretched forth on the Crosse hast drunke the bitter cupp of thy Passion for the Redemption of all mankind, succour mee this Day I beseech thee.

14. Behold ô Lord, that I that am needie doe come to thee who art wealthy; I that am full of miserie doe approach to thee replenished with mercye, suffer mee not therefore to depart void or as one worthy to be dispised.

15. I beginne hungrie, let mee not end emptie.

16. I approach as one hunger starved, lett mee not depart vnfedd.

17. And if I sigh before I eate graunt that I may at least eate after I haue sighed.

18. First therefore most sneete Iesus before the magnificence of thy sweetnesse, I confesse against mee my iniustice.

19. Behold ô Lord whereas I was conceived and borne in sinne, thou

hast washed and sanctified mee from
the same; and I after this haue I de-
filed my selfe with greater offences.
20. Those wherein I was borne we-
re of necessitie, but those in which
I afterwards lay wallowing were
voluntarie.

This is continued in the
followinge Exercise.

THE VII. EXERCISE.

1. **T**HIS notwithstandinge,
thou o Lord beinge not vn-
mindfull of thy Mercie and good-
nesse hast drawne mee from my Fa-
thers howse and from the taberna-
cles of sinners.

2. And thou inspiredst mee with thy
Grace to follow the companie of
those who seeke thy Face, who wal-
ke the direct way that leadeth to fe-
licitie, liuinge amongst the Lillies of
Chastitie, and sittinge at the table
with thee in the parlour of most pro-
found pouertie.

3. But I ingratefull and forgetfull of
soe many benefits receiued, haue
after my entrance into Religion com-
mitted many sinns & abominations.
4. And where I ought to haue cor-
rected my faults by doinge satisfac-
tion, there haue I added sinne to
sinne.
5. These therefor o Lord are the
Faults by which I haue dishonored
thee, and defiled my selfe (whom
thou hast created accordinge to thy
owne Image and similitude) to wit
Pride, vaine gloire, & many other
sinns almost infinit by which my
vnhappie soule is troubled & afflic-
ted, rent, & destroyed.
6. Behold o Lord iniquities haue
ouerwhelmed mee beinge vnto mee
as a greiuous burden insupportable
to be endured.
7. In soe much that if thou (whose
propertie is to pardon & shew Mer-
cie) doe not lift mee vp with thy right
hand, I shall woofullye sinke dow-
ne into the gulf of eternal miserie.

8. Behold o Lord God, & see because thou art holy.

9. Behold (I say) how my ghostlye enemye doth insult ouer mee; sayinge *God hath forsaken Him, I will pursue and take him, because there is none that can deliuer him.*

10. How longe o Lord wilt thou thus leaue mee turne backe and deliuer my soule, o saue mee for thy mercies sake.

11. Take pittie on mee thy Sonne whom thou hast begotten in the greate greife of thy Passion, & doe not see attend to my wickednesse, that thou forgett thy goodnesse.

12. What Father is there who seeinge his sonne in danger doth not endeavour to sett him Free? or what Sonne is there whom his Father doth refuse to correct with the staffe of his Mercie.

13. Wherefor o Lord & Father albeit I am a sinner yet I doe not cease to be thy sonne, because thou hast made mee, & new made mee agayne.

14. As I haue sinned, soe doe thou correct, & amend mee.

15. And beinge by the stripes of thy Fatherlie Pittie corrected & amended, committ mee to the care & custodie of thy onlye begotten Sonne Iesus-Christ our Lord.

16. Is it possible for a woemen to forgett the child of her owne wombe?

17. And though shee should forgett, o most louinge Father thou hast promised not to be vnmindfull.

18. Behold I crie & thou dost not heare mee?

19. I am afflicted with with greife, & thou dost not comfort mee?

20. O what shall I say or doe in this extreame miserie? Alas I am altogether comfortlesse & which is worse am chased out of thy presence.

21. Wretch that I am from how greate good into how greate euill am I false?

22. Whither did I attempt to goe, & whither am I come?

23. Where am I, & where am I not?

24. How is it that I, that did sigh after heaven; doe now sigh through soe greate Tribulation?

25. I haue sought comfort, & haue Found affliction.

26. And truelie it is better for mee not to be, then to be without thee sweet Iesus.

27. It is better not to liue then to liue without thee the only true life.

This Exercise is continued in the Followinge.

THE VIII. EXERCISE.

WHERE are now o Lord Iesus thy accustomed Mercies?

1. Wilt thou be displeased with mee for euer?

3. Be appeased I beseech thee & take pittie on mee, & turne not thy louinge Face away from mee, who to redeeme mee hast not turned away thy Face from those who did mocke & spitt at thee.

4. I confesse that I haue sinned & my conscience doth adiudge mee worthe of damnation, neither is my penance sufficient to make satisfaction.

5. Nenerthelesse it is most certayne that thy mercie doth surmount all offences whatsoever be they neuer soe abominable.

6. Wherefore o most mercifull Lord I beseech thee doe not write downe my malicious bitternesse, neither enter into Iudgement with thy seruant.

7. But accordinge to the multitude of thy mercies blott out myne iniquities.

8. Woe be to mee at the day of Iudgement when the bookes of our consciences shall be opened (wherein our Actions are registred) when of mee it shall be openlye proclaymed. *See heere a man and his workes.*

9. What shall I doe O my Lord at that dreadfull daye when the Heauens shall reueale myne iniquities. And the earth shall beare wittnesse against mee.

10. Verilye I shall be mute and able to say nothings, but holdinge downe my head through shame and confusion, I shall stand before thee shakinge, and blushingé.

11. Alas, what shall I say? I will call and crie vnto thee, ô Lord my God, why am I consumed beinge silent?

12. Neuerthelesse, if I speake my greife will not cease.

13. And if I hold my peace I shall interiorlie be tormented with insupportable bitternesse.

14. Weepe ô my soule and make lamentation, as a younge married woman for the death of her Husband.

15. Weepe and bewayle thy miserie, for that thy bridegroom, who is Christ, hath forsaken thee.

16. O Anger of the Almightye rush not vppon mee, for I cannot subsist against thee.

17. Verme there is nothings in mee that is able to sustayne thee.

18. Take pittie on mee, least I dis-

paire of thy Mercie; that by despairing of my selfe I may find comfort in confidinge in thee.

19. And albeit I haue done that for which thou may iustlye condemne mee, yet thou hast not lost thy accustomed propertie of shewing mercie, and pittie.

10. Thou o Lord dost not desire the death of sinners, neither doest thou take pleasure in the perdition of those that dye.

11. Nay rather that those who were dead might liue, ~~thou~~ thy selfe hast died, and thy death hath bene the death of that death that was due to sinners, and they by thy Death are come to life.

12. Graunt mee I beseech thee O Lord that thou liuinge I may not die; since that thy death hath giuen life, much more let thy life giue life.

23. Lett thy heauenlye hand helpe mee and deliuer mee from the hands of those that hate mee least they insult and reioyce ouer mee sayinge

wee haue deuoured Him.

THE IX. EXERCISE.

1. **H**OW is it possible ô good Iesus that euer any one can dispaire of thy mercie who when wee were thine enemyes thou hast redeemed vs with thy pretious Blood, & hast reconciled vs to God?
2. Behold ô Lord protected by thy mercie I runne crauinge pardon to the Throne of thy Glorie, callinge and knockinge vntil thou take pittie on mee.
3. For if thou hast called vs to pardon euen when wee did not seeke it, how much more shall wee obtayne pardon; if wee aske it.
4. Remember not thy iustice ô most sweete Iesus towards mee a sinner.
5. But be mindfull of thy mercie towards mee thy creature.
6. Remembereh not thy Anger towards mee guiltie, but be mindfull of

thy Mercie towards mee in miserie.

7. Forgett my pride prouokinge thee to displeasure and weigh my wretcheūnesse, imploringe thy Fa-
uour.

8. For what dost thy sacred name Iesus signifie but onelye a Sauour.

9. Wherefore ô Sauuour Iesus be thou my succour and protection, and say vnto my soule, I am thy Saluation.

10. I doe presume verie much on thy deuine Bountie because thou thy selfe dost teach vs to aske, seeke and knocke at the doore of thy mercie.

11. Wherefore I doe aske seeke and knocke at thy doore, as thou hast admonished mee to doe.

12. Thou therefore ô Lord who willest mee to aske graunt that I may receiue.

13. Thou dost counsell mee to seeke, graunt mee likewise to find.

14. Thou dost teach mee to knocke, open vnto mee knockinge at the doore of thy Mercie.

15. Recouer mee beinge diseased,
repaire mee beinge craised, raise mee
beinge dead.

16. Vouchsafe likewise soe to di-
rect and gouerne all my senses,
thoughts and A&ions in that which
is pleasinge vnto thee.

17. That from henceforth I may
faithfullye serue thee, liue to thee,
and giue my selfe whollye vnto thee.

18. I know my Lord that by reason
thou hast made mee, I owe my selfe
vnto thee.

19. And by reason thou hast redee-
med mee and hast beene made Man
for mee, I doe owe (if I had it to
giue thee) much more then my selfe
vnto thee, by how much thou art
greater then I who hast giuen thy
selfe for mee.

20. Behold I haue nothinge else to
giue thee neither can I giue thee this
without thee.

21. Take mee therefore and draw
mee vnto thee that soe I may be thy-
ne by imitation, and affection, like

as I am by Condition, and Creation,
who livest and reignest world without
end. Amen.

THE X. EXERCISE.

i. **O** Lord God Almighty who
art Trinitie in Vnitie; who
art alwayes in all things, and wert
before all things and wilt be in all
things euerlastinglie, one blisfed God
for all Eternitie.

2. To thee this and all the dayes of
my life I commend my soule, my
bodie, my seeinge, my hearinge, tast,
smell, and touchinge.

3. All my cogitations, Affections,
Words, and Actions.

4. All things that I haue without
and within mee, my sense and vn-
derstandinge, my Memorie, Faith,
and Beliefe, and my constancie in
well doinge. All these I commend
into the hands of thy powerfull pro-
tection.

5. To

5. To the end that all the nights and dayes, howers, and moments of my life, thou preferue and direct mee.
6. Heare mee o sacred Trinitie and preferue mee from all euill, from all Mortall sinne.
7. And from all the deceites and Vexations of the Deuill, and of all myne enemyes visible, and inuisible.
8. By the Prayers of the Patriarchs, by the suffrages of the Apostles, by the Constancie of the Martirs.
9. By the Faith of the Confessors, by the Chastitie of the Virgins, and by the intercession of all the Saints who haue pleased and Faithfullye serued thee since the world begunne.
10. Roote out of my hart all vaine-glorious ostentation, and increase in mee the Spirit of compunction.
11. Abate my Pride, and increase my Humilitie.
12. Stirre mee vp to teares and contrition, and mollifie my Hart beinge hard as a stone.
13. Deliuer mee, and my soule o Lord

from all the snares of my Ghostlye enemyes, and preserue mee in the performance of that which is most pleasinge vnto thee.

14. Teach mee to doe thy will o Lord because thou art my *God*.

15. Graunt mee o Lord perfect sense, and intelligence whereby I may be able to know, and acknowledge thy meruaylous greate kindnesse.

16. Graunt that my petitions may be such as that they may be pleasinge to thee, and profitable to my selfe.

17. Graunt mee teares flowinge from my whole Affection, which may be able to dissolue the bands of my sinns.

18. Heare mee o My Lord, and My *God*, Heare mee o light of myne eyes.

19. Heare what I demand, and graunt that thou maist heare what I demand.

20. If thou dispise mee I shall perish, and be consumed, if thou re-

pect mee, I shall liue.

This is continued in the
ensuinge exercise.

THE XI. EXERCISE.

1. IF thou o Lord examine my
righteousnesse I shall be found
as a dead Man stinkinge through
rottennesse.

2. But if thou behold mee with the
eye of thy mercie, thou wilt thereby
raise mee (beinge through sinne but
a carcasse) from the sepulchre of
myne iniquitie.

3. Whatsoever thou hatest o Lord
in mee, expell, and roote out of
mee.

4. And plant in mee the Spirit of
Chastitie, and continencie to the end
that whatsoever I shall demand of
thee, in my demand I may not offend
thee.

5. Take from mee that which is hurt-
full, and giue mee that is profitable.

D ij

6. Giue mee a medicine ô Lord by which the soares of my soule may be healed.

7. Bestow vppon mee ô Lord thy Feare, compunction of Hart, Humilitie, and a conscience Free from all sinne.

8. Graunt mee Grace ô Lord that I may be alwayes able to liue in charitie with my Bretheren, not forgetting my owne sinns, or pryinge into the sinnes, or doings of other men.

9. Pardon my soule,

Pardon my sinns.

Pardon myne offences;

Pardon myne abominations.

10. Visitt mee Weakened;

Cure mee diseased;

Refresh mee wearied.

Rayse mee dead.

11. Take pittie ô God, take pittie of mee, and behold mee from the sacred seate of thy sacred Maiestie.

12. Grant mee ô Lord a hart that may feare thee, a mind that may loue

thee, a sense that may conceiue thee,
eyes that may see thee.

13. And illuminate the darkenesse
of my hart with the bright beames
of thy light.

14. Giue mee ô Lord *discretion* to
be able to discerne betwixt good
and euill, and enduemee with an vn-
derstandinge that is alwayes watch-
full.

15. I humblye craue pardon of all
my sinns, I humblie craue it (ô Lord)
of thee from, whom and by whom I
hope to find Fauiour in the tyme of
necessitie.

16. O Marie Mother of God; Mo-
ther of Iesus-Christ our Lord, thou
sacred and vnspotted Virgin vouch-
safe to make intercession for mee
vnto him who made thee a worthy
temple for himselfe to dwell in.

17. O S. Michaël, O S. Gabriel, O
S. Raphaël.

18. O holie Quires of Angells and
Archangells, of Patriarchs and Pro-
phets, of Apostles, and Euangelists,

O S. Peter and S. Iohn, of Martyrs,
ô blissed S. Thomas of Canterburie.
of Doctors ô Blissed S. Gregorie our
Apostle; of Priests and Leuites, ô Ve-
nerable Bede; of Monks, & Ermites
ô Holye Father S. Bennet, of Virgins
ô Blissed S. Scholastica, & of all such
as haue liued holylye and Reli-
giouslye.

19. I presume to beseech you euen
for his sake by whom you haue bee-
ne elected, and by whose contempla-
tion you are extreamelye delighted,
and fullye satiated.

20. That you will be pleased to pray
for mee a poore sinner vnto him our
God, that I maye be deliuered from
the furious lawes of the infernall
fiend, and from that death which
neuer shall haue end.

This is continued in the
followinge Exercise.

THE XII. EXERCISE.

1. **V**ouchsafe ô Lord according to thy meeknesse, and unspeakable Mercie to make mee partaker of eternall felicitie.

2. Graunt, ô Lord that Priests maye liue in concord, & that Kings and Princes ruline as they ought to doe maye be vnited in peace and tranquillitie.

3. I humbly crane Grace (ô Lord) for the whole Catholicke Church, for Men, and woemen, for Religious Persons, and for secular people, for all Christian Magistrates, and for all that beleiue in thee, and labour for thy holyc Loue, that they maye perseuer in doing well all the dayes of their life.

4. Graunt ô Lord, and kinge eternall; to Virgins Puritie, to Religious Persons who haue dedicated themselues vnto thee, the guift of Chastitie; to

married folkes Holinesse of life.

5. To such as are trulye sorrowfull for their sinns forgiuenesse; to Widowes, and Orphans succour.

6. Protection to those that are poore, to Trauellers a safe returne to their Home, comfort to such as mourne.

7. To the faithfull departed the present repose of Heauen, to mariners, and such as saile on the sea their desired Port, or Hauen.

8. To those who haue attayned to Perfection Grace, increase, and perseuerance; to beginners, and proficientes in vertue Grace to doe better, and better.

9. To sinners and to such as offend (as to mee poore wretch) that they may speedilye Amend.

10. O most mild and mercifull Lord and Sauour, sonne of the liuinge God the worlds Redeemer amongst all men and in all things I confesse my selfe to be a miserable sinner.

11. Neuerthelesse I beseech thee

most sweete and souueraigne father,
that as an Abiect I may not be cast
out of thy Fauour.

12. Yea rather ô Lord thou who art
Kinge of Kings and hast determined
and decreed the lenth of each Mans
life, graunt mee a deuout desire to
amend myne.

13. Stire vp my sluggish soule to the
end that at all tymes, and in all things,
it may seeke, desire, loue, and feare
thee who in all places art *three* and
one; and maye put in practice that
which is pleasinge to thee.

14. Especially I beseech thee ô Ho-
ly Father who art blissed and glo-
rious for euer, that thou wilt merci-
fullie preserue all those who in their
Prayers are mindfull of mee, or haue
commended themselves to myne.

15. Those likewise who haue shewed
towards mee any deed of Charitie,
or pittie.

16. And those alsoe that are ioyned
to mee in Blood, and affinitie aswell
those who are dead, as those who yet

liue in this mortall Bodieto the end that thou guidinge and assistinge them they may not perish euerlastinglye.

17. In generall, I beseech thee ô Lord to aid, and succour all Christians that are yet liuinge, and on those that are dead to bestow pardon, and life euerlastinge.

18. Finallye ô Lord: I most humblye, and hartlye beseech thee (who art the Alpha, & Omega: the beginninge, and endinge) that when the tyme is come I must dye thou wilt be a mild and mercifull Iudge, and a perpetuall Protector to mee against the Accusations, and snares of the Diuel myne old aduersarie.

19. Admitt mee for euer into the societie of the Holye Angells.

20. And of all thy Saintes in thy Heauenlye cittye where thou art blissed and praysed for all Eternitie.
Amen.

THE XIII. EXERCISE.

1. **O** Lord Iesus Christ, My Redemption, My Mercie, and my Saluation.

2. I prayse thee, and giue thee thanks albeit farre short of thy benefits, wholly void of Deuotion and Feruour; leane, and without the desired fattenesse of that most sweete Affection which thou dost require, & deserue.

3. Neuerthelesse my soule doth render thee thanks, such as they are, not such as I know to be owinge, & due vnto thee.

4. But such as I am able to endeavour such doth my Soule render vnto thee.

5. O Hope of my hart, o strenth of my soule maye it please thy omnipotent Worthynesse to accomplish what my wonderfull greate weaknesse doth attempt to performe beinge thou art my life, and the scope of my intention.

6, And albeit hitherto I haue not deserued to loue thee soe much as I ought, yet such is my desire that I would most gladlye doe it.

7. Thou beholdest my conscience ô my light, for my whole desire is in thy sight, and what soeuer my conscience doth attempt to doe that is prayse worthy, I acknowledge to proceed whole ye from thee.

8. If that ô Lord be good which thou dost inspire, and verie good indeed it is. since it is from thee, and to loue thee, graunt mee to accomplish and performe thy holye Inspirations.

9. Graunt that I may Loue thee as much as thou dost require.

10. Behold I offer thee Prayses and thanksgiuinges, lett no this giuft of thyne be vnprofitable vnto mee ô Lord which thou hast frelie and graciouslye bestowed on'mee.

11. Accomplish that which thou hast begunne, and graunt mee that which thou hast caused mee to desire by preuentinge mee with thy gracious Inspiration.

12. Transforme (most sweete Sauiour) my Tepiditie into a most feruent loue of thee.

13. For the onely thing that I desire to attayne vnto by this my prayer and memorie of thy Benefitts , is that I may be able to loue thee with a most ardent Affection.

14. Thy goodnesse ô Lord created mee, thy Mercie through Baptisme after my Creation hath cleansed mee from Originall sinne. Thy Patience after Baptisme hath hitherto sustained, nourished, and expected mee beinge defiled with many other sinns.

15. Thou ô Lord dost expect when I will grow better, and my soule that it may be able to doe penance and liue well doth humblye begge the inspiration of thy gracious fauour, and Assistance.

16. O my God who hast created mee, who dost patientlye susteyne mee, and louinglye manitayne mee, I hunger and thirst after thee, I de-

fire, sigh, and couet to come to thee.
17. And as a poore distressed child
deprived of the presence of his tender
harted Father doth with sighs,
and robbs incessantlye embrace in
his hart the Image, and semblance of
his father. Soe fareth it with mee as
often as I call to mind thy bitter
Passion: when I call to mind alsoe
the buffetts, and whippes by thee suf-
teyned, the greivous wounds by
thee endured. When I remember in
what cruell manner thou hast beene
crucified, and murdered; in what
manner thou hast (by thy deare
friends) beene enbalmmed, and buried;
as often likewise as thy Glorious Re-
surrection, and admirable Ascension
doe occurre to my Memorie. All
these things I beleive most firmlye
lamentinge with Teares the Cala-
mities of my exile in this vayle of mi-
serie. My onely hope is the comfort
of thy comeinge, my cheife desire is
to behold thee face to face in thy
heavenlye habitation.

18. I cannot but greiue for that I haue not seene thee ô Lord of Angells debasinge thy selfe to conuerse, and liue amongst men, that by that meanes thou mightst exalt men to Angelicall conuersation; when God did dye who was offended, that man might liue who had offended.

19. I cannot but greiue that I haue not deserued to be present, and to be astonished through admiration of a worke soe wonderfull and vnspeakable compassion.

20. How is it ô my soule that the sword of most sharpe sorrow doth not peirce thee to the hart, seeinge thou couldst not be present to behold the side of thy Sauuiour wounded with a speare?

21. Seeinge thou couldst not be present to behold the feete and hands of thy Maker to be fastned with nailes, nor the blood of thy Redeemer to be spilt on the ground in that dreadfull manner?

This is continued in the followinge Exercise.

THE XIV. EXERCISE.

1. WHY art thou not drunke with the Bitternesse of teares, seeinge hee was made to drinke of the bitternesse of Gall?
2. Why dost thou not take compassion of the most chaste Virgin Marie, his most worthy Mother, and thy most worthy Ladye?
3. O my most mercifull *ladye* what fountaines of Teares maye I affirme to haue flowed from thy most chaste eyes when thou beheldst thy only sonne (though free from all offence) to be bound, whipt, and slaine in thy presence?
4. In what mournfull manner may I imagine thy dolefull countenance at that tyme to be blubbered all over with weeping, when thou beheldst this thy innocent sonne thy *God* and thy Lord to be stretched out vppon the Crosse and that sacred flesh fra-

med of thy flesh to be by those bloodie butchers soe cruellye rent in Peices?

5. With what vnspeakable greife may I well thinke thy poore hart at that tyme to be tormented when thou didst heare those words pronounced. *Weoman behold thy sonne.* And to the Disciple. Behold thy Mother? when thou didst accept of the Disciple instead of his Maister, and the seruant in leiu of his Lord?

6. O that I had beene worthy with Ioseph to haue taken my Lord downe from the Crosse, to haue enbaulted, and buried him, to haue followed, or accompanied him to his sepulcher that soe I might haue done some little seruice at soe greate a funerall!

7. I am as a poore fatherlesse child, and my soule is as a weoman bereaued of her husband in the Absence of my buried Lord.

8. Vouchsafe graciouslye to behold the teares of my distressed Orphan-

cie and widdowhood, which I offer vnto thee, vntill thou returne ô my God.

9. May it please thee therefore, maye it please thee ô Lord to manifest thy selfe to mee, and I shall be comforted.

10. Grant that I may see thee, and I shall obayne what I desire.

11. Make manifest thy Glorie, and my ioye will be accomplished.

12. My soule hath thirsted after thee, and soe hath likewise my flesh exceedinglie.

13. My soule hath thirsted after my God the liuinge fountaine; when shall I come, and be presented before the face of my Lord?

14. When wilt thou come ô my comforter: for whom I will wish, and earnestlye wayte?

15. O that I might once behold my delight which I doe soe much desire?

17. O how trulye shall I be satisfied when thy Glorie shall appeare

which I greatlye hunger to behold?

17. When shall I, become drunke through the plentie of thy heauenlye habitation, for which I sigh often?

18. When wilt thou make mee to drinke of the riuer of thy pleasure, which I soe much thirst after?

19. In the meane while lett my Teares be my continuall food vntill it be said vnto mee *behold thy God;* vntil it be said vnto my soule *behold thy Bridegroome.*

20. In the meane while feed mee with my sobbs and teares, nourish mee with my sorrowes and lamentations.

21 Peraduenture my Redeemer will come and visit mee, because hee is full of Mercie, hee will not be longe in comminge because Hee is full of Pittye to him be Glorie for all Eternitie. Amen.

THE XV. EXERCISE.

1. **O** Lord my God grant vnto my hart to desire thee, by desiringe thee to, seeke thee, by seekinge, to find thee, by findinge, to loue thee, by louinge thee, to gayne pardon of my sinns heeretofore committed, and beinge pardoned, to committ them noe more?
2. Graunt O Lord God repentance to my hart, and sorrow to my spiritt.
3. O my Kinge extinguish in mee the heate of vnlawfull lust, and kindle in mee the fire of thy loue!
4. O my Redeemer expell from mee the Spirit of Pride, and Arrogancie, and mercifull ye graunt mee the treasure of thy humilitie.
5. O my Sauuiour remoue from mee all anger, and testinesse, and gratiouflye giue mee the shield of patience, & meeknesse.
6. O my Creator roote out of mee

all bitternesse of Affection and bestow on mee the sweetnesse of a mild disposition.

7. Giue vnto mee most mercifull father a firme faith, true hope, and euerlastinge Charitie.

8. O my *God*, my Mercie, I beseech thee for thy beloued sonns sake, graunt vnto mee to take pittie on the afflicted, to pardon such as haue offended mee, to loue those, who hate mee, and to render good for euill.

9. To dispise noe-man, but rather reuerence all Men.

10. To embrace Patience in aduersities, and Temperance in prosperities.

11. To tread vnderfoote by contempt all temporall things, and greatlye to desire those that are eternall.

12. Behold|ô my Maker I haue now requested of thee many things, and those not small, albeit I deserue nothinge at all.

13. I confesse alas, I confesse that I

doe not onlie not deserue theseguiſts,
and Graces which I haue demanded;
but greate, and greiuous torments to
be inflicted vppon mee.

14. Publicans notwithstandinge,
harlots, and theefes doe enbolden
mee, who on a sudden beinge deliue-
red out of the Iawes of the ghostlye
aduerſaries, are receiued into the
boosome of their true shepheard.

15. For thou O God the Maker of all
things, though in all thy workes
thou art full of Admiration, yet art
thou most to be admired in thy wor-
kes, of Mercie, and compassion.

16. Wherevppon by a certayne ser-
uant of thyne thou hast said of thy
selfe. *His Mercies are aboue all his
Workes.*

17. And as speakinge of one, wee
hope thou hast said of all thy people.
*I will not take away my Mercyes from
Him.*

18. For thou disdainest noe Man,
dispisest noe Man, vnlesse peraduen-
ture such an One, as, beinge as it

were besides himselfe, shall hate thee.

19. Thou therefore not only forbearst to strike when thou art angry, but likewise givest gifts, and graces to those that haue prouoked thee, if they shall cease from liuing wickedlye.

20. O my God the horne of my health and my Refuge, I vnnappie creature, I haue prouoked thee, I haue sinned against thee, I haue incensed thyne Anger, and deserued thy displeasure!

This is continued in the ensuing Exercise.

THE XVI. EXERCISE.

1. **I** Haue sinned thou sufferest mee, I haue done amisse, and yet thou lookest not angrylie vppon mee.

2. If I repent thou dost pardon mee, if I returne, thou receiuest mee, yea

moreouer whilst I delay to doe it
thou expectest mee.

3. Thou recallest mee wandringe,
thou inuitest mee resistinge, thou
waitest for mee lingringe, thou em-
bracest mee returninge.

4. Thou instructest mee simple, thou
comfortest mee sorrowfull.

5. Thou raisest mee from sinne,
thou repairest mee after I am false.

6. Thou giuest when I aske, thou
vouchsafest to be found when I see-
ke thee, and when I knocke, thou
openest vnto mee.

7. Behold o Lord *God* of my Salua-
tion, what to obiekt I know not,
what answere to make I am igno-
rant?

8. There is noe place of Refuge to
which I can fly from thee; there is
noe place soe secret in which I may
remayne secret from thee.

9. Thou hast shewed mee the way
of liueinge well, thou hast giuen
mee the knowledge of walkinge as
Loughr.

10. Thou

10. Thou hast threatned to punish mee with the paines of Hell; thou hast promised to reward mee with the ioyes of Heauen.

11. Now therefore ô Father of mercie; and *God* of all comfort peirce my flesh with thy feare, to the end that those things which thou dost threaten, I may eschape by fearinge thee.

12. And giue mee agayne the ioye of thy saluation that those things which thou dost promise; I may receiue by louinge thee.

13. O Lord my strenth, my force, my *God*, my Refuge, and my deliuerer, instruct mee what I ought to thinke; and conceiue of thee.

14. Teach mee with what words, I am to call vpon thee.

15. Make knowne vnto mee, which way I maye please thee.

16. One thing (doubtlesse) I know with which thou art appeased, and another which thou dost not dispise. Verilie a penitent spirit is to thee, A

sacrifice acceptable; soe likewise a hart that is contrite, and humble.

17. With these gifts *ô my God*, & my *Ayde* doe thou enrich mee?

18. Barricade mee with these Bulwarkes against myne enemyes.

19. Graunt mee this refreshinge, against the flames of my vicious inclinations.

20. Set open this pious place of Refuge, to which I maye flye from the Tumults of myne inordinate Affections. Amen.

THE XVII. EXERCISE.

1. **G**RAVNT *ô Lord* that I be not of the number of those, who for a tyme beleive, and in tyme of Temptation doe depart, and leaue thee.

2. Couer my head in the day of Bartaile, thou *ô Lord* who art my hope in the day of Affliction, and my safeguard in the tyme of Tribulation.

3. Behold ô Lord my light and my life, I haue asked those things which I want, I haue made knowne those things which I feare; my conscience neuerthelesse tormenteth mee; the secrets of my hart doe reprehend mee!

4. And what loue affordeth, feare disperseth, zeale encourageth mee, dread daunteth mee?

5. Myne Actions cause mee to feare, but thy pittie giueth mee cause of Hope.

6. Thy Mercie emboldneth mee, my naughtinesse with holdeth mee.

7. And to speake the truth, their occurre to my memorie many sinnefull imaginations, which reprehend the boldnesse of my presuminge Affections.

8. Hee therefore who deserueth anger; with what face can hee demand fauour?

9. Hee who meriteth to be punished, how can hee be soe foole hardie, as to aske to be rewarded?

10. He incenseth the iudge, who neglecteth to make satisfaction for his offence, and yet maketh meanes to obayne a Recompence.

11. That malefactor mocketh and derideth His Kinge, and Lord, who earnestly requireth the Prize, and honour, which hee neuer deserued.

12. That foolish sonne likewise prouoketh to anger the sweete Affection of his Father, who vpon reproaches offered without repentance, dare vsurpe, and lay title to his inheritance.

13. What is this (ô father) that I recompt of my selfe? I haue deserued death, yet begge for life.

14. I haue moued my Kinge to anger whose aid notwithstandinge I impudentlye implore.

15. I haue dispised my Iudge, whom boldlye I begge to be my helper.

16. I haue insolentlye refused to heare him, as a father, whom now I presume to choose as my defender.

17. Woe is mee, for not cominge soe

soone as I ought. Alas! alas how little
hast doe I make?

18. I neglected to beware of the
weapons which wounded mee be-
hore hand, and now I am troubled
through the apprehension of Death
at hand.

This is continued in the
followinge Exercise.

THE XVIII. EXERCISE.

1. **I** Haue made my former scarrs
to fester with new soares, sin-
ce I haue renewed my former faultes
by new iniquities

2. And those which the deuine 'salte
had made sound; my phreneticall it-
ching hath agayne vnbound.

3. The skinne which beinge grow-
ne ouer my wounds had hidden my
maladie (by reason of corruption
breakinge forth) hath growne to
purifie; because myne iniquitie bein-
ge reiterated, hath bereaued mee of

mercie, which before was granted.

4. For that I know it is written in what howe soener a iust Man shall sinne all his good deeds shall be forgotten.

5. If the righteousness of a good man is abolished when hee falleth into sinne?

6. By how much more is the penance of a sinner defaced if hee returne to the same?

7. How often like a dogge haue I returned to that which I had vomited vp before?

8. And as a sowe haue wallowed agayne, in the mire?

9. I confesse that it is impossible for mee to remember how many simple, and ignorant persons through my meanes haue sinned?

10. How many that were desirous to cease from sinne, haue I perswaded to sinne?

11. How many that haue withstood mee, haue I constraigned?

12. To how many that were wil-

linge haue I consented?

13. To how many walkinge in the right waye haue I prepared a ginne, or snare?

14. To how many that haue sought the right way haue I vncovered the pitt that they might fall in?

15. And that I might not be frightened with committinge still the like, I easilie put those past out of my mind.

16. But thou in the meane while (beinge a iust Iudge) hast obserued, and recorded; and doth obserue, and record all myne offences, and hast numbred all my footesteps.

17. Thou hast all this while held thy peace, thou hast beene silent, thou hast beene patient.

18. Wooe is mee: for that thou wilt speake at lenth, as a weoman in her Trauayle.

This Exercise is continued.

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THE XIX. EXERCISE.

1. **I** Dare not (ô my Lord *God*)
presume on my owne meritts;
yea I am affraide, and tremble to pre-
sent my selfe before thee.
2. For my Soule, and Bodie are spot-
ted, and blemished with many sinns,
and defects, and I haue beene negli-
gent in thought, and word.
3. To thee, therefore ô mercifull *God*,
& deare Sauuour I wretched sinner
beinge in these streights recurre as
vnto the fountaine of Mercie and
pittie, I flie vnto thee for Saluation.
4. And to thee ô Lord I laye open
my wounds, and soares, to thee I
discouer my infirmities of which I
am ashamed.
5. I know my sinns to be many, and
greate for which I stand in feare.
6. I hope in thy Mercies which are
without end.
7. Lord Iesus-Christ eternall Kinge

God and Man, looke vpon mee with
theeyes of thy Mercie.

8. Harken vnto mee puttinge my
trust in thee, haue pittie on mee that
am full of miseries, and sinns, thou O
Lord who neuer restreignest the
flowinge of the fountaine of thy
Mercie.

9. I am hartilye sorrie that euer I
haue offended thee, I desire to amend
for the tyme to come.

10. Doe away therefore from mee,
O most mercifull father all my sinns,
and iniquities: that soe beinge puri-
fied and cleansed in soule and Bodie
I may be able worthilye to serue
thee, and blissedly to be vnited vnto
thee.

11. Let my soule thirst alwayes after
thee, the source of wisdom and
knowledge, the fountaine of eter-
nall life, the sunne of eternall light,
the Riner of Pleasure, the Plentiful-
nesse of the Howse of God.

12. Lett it alwayes earnestly aspire
after thee, seeke thee, and find thee,

lett itt tend, and come vnto thee.

13. Lett it thinke on thee, speake of thee, and worke all things to the praise, and Glorie of thy name with humilitie, and discretion, with loue, and delight.

14. With facilitie, and Affection, with perseuerance vnto the end.

15. Be thou alone my onely Hope, my whole confidence, my Riches, and my delight.

16. My pleasantnesse, my gladnesse my Rest, my tranquillitie, my peace, my sweetenesse, my odour.

17. My sustenance, my meate, my food, my Refuge, my Helpe, my Wisedome.

18. My Portion, my possession, my Treasure.

19. Only, and in thee may my hart, and mind be alwayes fixed, and firmelie, and immoueablie rooted, to thy eternall Glorie, and my euerlastinge Happinesse. Amen.

THE XX. EXERCISE.

1. **O** Lord *God* Almighty, most benigne, and mercifull: I most miserable, and poore sinner, and through thy Mercie a faithfull Christian, doe giue thee infinitt thanks for all the Graces, and benefits thou hast bestowed on mee, generall, particular, & personall, as well of Body, as soule.

2. Especiall ye for haueinge made mee a Christian, and conceuinge mee in the vnitie of the hol ye Catho- like Church, and the Confession of its sacred faith.

3. And in virtue of this faith I hope to attayne to the Glorie for which thou hast created mee.

4. Since this is soe, it much greiveth mee to loose my right by sinninge?

5. I am sorrie, I am sorrie that I euer committed any sinne, thou bein- ge my most louinge *God*, and soe lit-

tle deseruinge such ingratitude at my hands.

6. I much desire that I were more sorrie, & that my hart might breake for any one of the offences which I haue committed against thy deuine Maiestie.

7. How great reason is there that I should melt into teares for the least of them?

8. For I haue little corresponded with my dutye, and beene verie vngratefull for thy Benefits.

9. For thou hast spent thy whole life for my Aduantage, and I haue spent myne in offendinge thee.

10. I acknowledge I deserue for my sinns, and in punishment of them all the paynes of hel.

11. Yea they are all too little for my demeritt.

12. I haue sinned, I haue sinned, I am sorrie, I am sorrie, and repent from the bottome of my hart.

This Exercise is continued in the followinge.

THE XXI. EXERCISE.

1. **I** Offer thee a sorrowfull, and
repentant hart : because such
an one is acceptable vnto thee, and
beseemingee mee.
2. I assure thee I had rather haue
suffered all the torments, and tra-
uayles of the world, rather then to
haue offended thee in the least of my
sinns.
3. I purpose, if please thee to giue
mee life, to take chastisement, and
reuenge of my selfe, for offendinge
thee, doinge for my sinnes all the
pennance I am able.
4. And though they be many and
greate; yet haue I greate hope and
confidence thou wilt pardon them.
5. For thou art the sea of Mercie, &
that which thou most gloriest in, is
to be mercifull, and forgiue sinns.
6. Thou hast promised that in what
howre soeuer a sinner should repent

him of his sinns; thou wouldst pardon him.

7. Be mercifull therefore to mee, o Lord, be mercifull.

8. Pardon, and forgiue mee my sinns, and offences, pardon mee sweete Iesus.

9. Be mercifull vnto mee, for thy bitter death, and Passions sake, and for ihy glorious meritts haue mercie vppon mee, for in them I trust, and confide.

10. If thou lookest on mee Alone, and naked: then maist thou presentlie cast mee into hell.

11. But I humblye begge of thee that thou wouldst place thy Death and Passion, thy Blood, and Crosse betweene thy Iudgement, and my soule.

12. That by the merits of thy death, I may be deliuered from euerlastinge death, and admitted to life in thy Glorie.

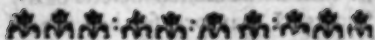
or Ideots Denotion. 111

13. And in the blessed societie of thy
Saints, I may prayse thee world
without end. Amen.

Heere Endeth the Penitent.

FINIS.





CERTAYNE AMOROVVS
speeches of the soule to her
selfe in Prayer.

*The VVhich are a good forme, or
matter of Prayer VVhen the
soule is not able, or apt to
speake immediate-
lye to God.*

THE FIRST EXERCISE.

1. **O** My soule when wilt thou
be readie to follow the hu-
militie of thy Lord Iesus-Christ?
2. When wilt thou imitate his mild-
nesse?
3. When shal the example of his
Patience shine in thee?
4. When wilt thou be better?
5. When wilt thou be, wholye free

from Passions, and vicious Affections?

6. When shall euill be quite destroyed in thee?

7. When shall disordinatenesse be blotted out of thee?

8. When wilt thou peaceablye, and gentlye endure all tribulation, and temptation?

9. When wilt thou perfectlye loue thy God?

10. When wilt thou most inwardlye embrace Him?

11. When wilt thou be wholye swallowed vpp in his Loue?

12. When wilt thou be pure, simple, and resigned before him?

13. How longe wil it be ere thou be hindered noe more, from his most chaste embracings?

14. O that thou wert immaculate?

15. O that thou didst feruentlye loue God?

16. O that thou didst inseparablye cleaue vnto thy cheifest good?

17. O my soule where is thy God?

18. Where is thy Loue?
19. Where is thy Treasure?
20. Where is thy Desire?
21. Where is all thy Good?
22. Where is thy *God*?
23. When shalt thou be with him?
24. When shalt thou most happily
enioye him?

It is continued.

THE II. EXERCISE.

1. **W**HEN shalt thou freely
praise him, with all the Glo-
rious Citizens of Heauen?
2. Dispaire not o my soule?
3. Take comfort daughter, and be
confident most deare?
4. If thou hast sinned, and art
wounded: behold thy *God*; behold
thy Physitian is readie to cure thee?
5. Hee is most gracious, and most
mercifull, and therefore willinge;
hee is omnipotent, and therefore

6. Peradventure thou art a fraid because hee is thy Iudge; but take heart; for hee who is thy Iudge, is alsoe thy Aduocate.

7. Hee is thy Aduocate to defend, and excuse thee doinge pennance, & soe thy 'Iudge to saue, not to condemne thee beinge humbled.

8. His mercie is infinitlye greater then is, or can be thyne iniquitie.

9. Thy *God* is most gentle, most sweet; hee is wholye amiable; wholye desirable; and loueth all things which hee hath created.

10. Let not thyne imperfections discourage thee too much, for thy *God* doth not dispise thee, because thou art fraile, and infirme. But loueth thee exceedinglye because thou desirest, and labourest to be more perfect.

11. Arise my soule, arise out of the dust, slipp thy head out of the collar, thou captiue daughter of Sion.

12. Arise forsake the puddle of thy negligent life.

13. How long must thou take pleasure in perills? how long wilt thou esteeme anxietie, and torments to be rest? how long wilt thou securely sleepe in destruction?

14. How long wilt thou willingly leaue the right way, and wander abroad farre, and neete in vncouth, and vnkowne Paths?

15. Returne vnto our Lord thy God, for hee expecteth thee.

16. Make hast, be not slacke, for hee is readie to receiue thee.

17. Hee wil meeete thee with open armes, deferre not to returne.

18. Haue accessse vnto Iesus hee will heale, and purifye thee.

19. Ioyne thy selfe to Iesus hee will illuminate thee.

20. Adhere to Iesus, hee will blesse, and saue thee.

21. Alas my soule how vngratefull hast thou beene to thy God.

It is continued.

THE III. EXERCISE.

1. **H**EE hath bestowed innumerable, and most admirable benefits on thee; and thou stil repaist euill for good.
2. Hee hath adopted thee to be heir of the Kingdome of Heauen.
3. Hee hath promised those things vnto thee which neither eye hath seene, nor eare hath heard, nor the Hart of man can comprehend,
4. But thou hast left, and contemned Him, who hath beene soe many wayes beneficial vnto thee.
5. Thou hast cast away the holyc feare of Him that loued thee.
6. Thou hast shaken of his sweet yoke that hath elected thee.
7. Thou art become *as One of the daughters of Belial*; as an impudent harlot, *void of all shame* thou hast worshipped iniquitie,
8. Thou hast made a compact with

death, thou hast giuen thy hand to the diuell.

9. Thou hast beene most prompt to all wickednesse thou hast heaped euil vppon euil, and hast reioyced to adde sinne to sinne.

10. By thy wickednesse thou hast Crucified Christ agayne, who had chosen thee for his spouse.

11. Thou hast renewed his wounds by thy crimes.

12. Who will giue groanes and sighs?

13. Who wil giue thee a springe of teares that thou maist night, and day bewaile thy ingratitude?

14. O vnhappy wretch what wilt thou doe?

15. O that thou hadst kept thy selfe in the state of Innocencie?

16. O that thou hadst remayned immaculate?

17. O that thou hadst, not miserably defiled thy selfe with dishonestie!

18. O that thou hadst not gone astray from thy God!

19. Thou hast lost thyne innocencie, thou art defiled, thou art become dishonest, thou hast forsaken thy *God*.

20. Alas poore wretch, and what wilt thou doe? to whom wilt thou flye? from whom wilt thou expect helpe?

21. From whom? but from Him whom thou hast offended? Hee is most pittifull, most courteous, and most mercifull.

It is continued.

THE IV. EXERCISE.

1. **H**VMBLE thy selfe, prostrate thy selfe, powre out thy selfe like water in his sight, and Hee will take pittie on thee.

2. O my soule if it were necessarie dayly to suffer torments, yea to endure hell itselfe for a longe tyme together that wee might see Christ in his glorie, and be ioyned in fellow-

ship with the saintes in His Heauenlye Citie: were it not meete thinkest thou to sustayne all manner of miserie, that wee might be made partaker of soe greate a good, and soe greate a felicitie?

3. O my soule who art most famous by beinge framed accordinge to the likenesse of *God* beinge bought with the price of Christs owne blood, espoused vnto Him by Faith, endowed with the holye Ghost, adorned with vertues, esteemed equall with the Angells?

4. Loue Him then, Loue Him of whom thou art beloued?

5. Attend to Him that attendeth to thee, and seeke Him, that seeketh thee?

6. Loue this Louer, of whom thou art beloued, with whose loue thou art preuented, and who is the fountaine from whence thy loue floweth?

7. Be carefull to please Him who is carefull to please thee, thinke on Him who thinketh on thee: be pure
with

with Him, who is Puritie it selfe, be
holye with Him, who is Holinesse
it selfe.

8. Accordinge to thy carriage
towards God in thy conuersation,
will hee carrie himselfe towards
thee againe.

9. God is courteous, mild, full of
mercie, and compassion, and doth
require *therefore* of thee that thou
likewise be courteous, mild, sweete,
humble, and mercifull towards
All.

10. Loue Him (O my soule) who
hath deliuered thee from the lake of
miserie; and from the Mire of sinne,
and iniquitie?

11. Choose Him for thy special
Friend who alone will Faithfullye
adhere, and sticke vnto thee, when
all other things, and Friends will
faile, and shrinke from thee.

12. One the day of thy burial when
thou shalt be Abandoned and forsa-
ken by all thy Friends, Hee will not
leau thee, but will defend thee from

those roaringe infernall Fiends ready to deuoure thee, & will conduct thee vnto the Land of the liuinge.

13. O my soule sigh vehementlye, and aspire feruentlye to that glorious Citie, soe highlye spoken of.

14. Heauen, and Earth, and all therein contayned doe continuallye exhort thee, to loue thy Lord *God*.

15. My soule blisse thou our Lord, my soule praise thou our Lord?

16. Why art thou o my soule sad? and why art thou troubled? Hope in our Lord for hee will be thy comfort, and sollace?

17. Sweete, and amiable *Iesus* is present with thee, thou must with Reuerence, and loue attend vnto Him?

18. O would to *God* hee would wash mee with his most pretious blood, & perfectlye cleanse, and heale mee, and lighten mee with the brightnesse of his Grace?

19. O that hee would wound my hart interiorlye, and mollifye it

perfectlye, and make it as it were
drunke with his mellifluous Cha-
ritic?

20. O would to God I might who-
lye burne, and be consumed and
melted with the fire of his Loue!

21. I aske, I wish, I desire that the
heauenlye Kinge who vouchsafeth
to be my soules Bridegroom, would
vouchsafe alsoe to make mee pleas-
ing to him. Amen.

FINIS.

*An example of Acts, which a Soule
maye Exercise towards God as
absent from Her.*

1. I will blesse our Lord at all ty-
mes, his prayes shal euer be
in my Mouth.

2. Our Lord haue Mercie on vs,
enlighten his countenance vppon vs,
and take pittie on vs.

3. It is good for mee to seeke after

our Lord and gett neere vnto him,
for hee is our Hope, and our All.

*The Psalmes of David are full
of these Acts.*

FINIS.

*An example of speakings supposed to
be made by God to the soule.*

1. **S**ONNE it behoueth thee
sto giue all for all, and reser-
ue nothinge to thy selfe.
2. Sonne, where is true peace to be
found? is it not in Mee?
3. Sonne thou canst not attayne to
perfect libertie; if thou dost not
wholye forsake thy selfe.
4. Sonne abide constant, and hope
in mee. *This is All in All.*

FINIS.



ACTS OF LOVE, AND
wvllvishinge tovv.
ards God.

THE FIRST EXERCISE.

1. **¶** Doe reioyce in all the Perfections that are in thee *o my God*, as in thy wisdom, Goodnesse, Powre, and all other thy divine prerogatives, and perfections.
2. Lett it please, and suffice mee; that thou art infinitlye happie, and Rich, my most benigne, and louinge Father.
3. I doe reioyce at the presence of thee my *God* in heauen (where thou reignest as in thy Kingdome) and that thou art there worshipped, adored, and loued by all thy Angells, and Saints.

4. See that if it were in my Powre, I would Loue, and honour thee with all that loue and worshipp wherewith all the Angells, and Saints doe there Loue thee.

5. I doe ioye in all the Loues, and seruices that the iust Men in the Church, especiall ye the Perfect in all former ages, in the present Age, or in the future Ages; haue borne, & performed, doe beare, and performe, or shall beare, and performe towards thee.

6. And I desire to loue thee with the Loue of them All; and would for thy Loue doe, and performe, if it lay in my powre, all their workes as well internall, as externall, and would vndergoe all their labours, and endure all their Afflictions.

7. I doe hartilye reioyce in all the good things that are in the elect seruants of *God*, but especiall ye for the wonderfull gifts of the perfect, and that they are by thee, *o my God*, illuminated, inflamed, and sanctified.

8. My Loue, and desire towards thee, O my God is such, and soe greater: that if it were possible to mee, and acceptable to thee, I would of each soule especiallye of myne owne make a Kingdome of Heauen, that thou mightst be beloued, and prayed in soe many Heauens by the dwellers in them.

9. Which if it lay in my powre should be more in number then the Grasse piles on the Earth, the sands in the sea, or dropps of water therein.

10. I doe heere in thy presence, O my God, hold and repute my selfe as nothinge, and whatsoever I haue aboue nothinge naturall or supernaturall; I acknowledge it to be thype, and none of myne.

11. And becaufe of my selfe I am nothinge, and that my God is all Good; and that all good things come onely from him: I doe greatly reioyce, and with all my hart confesse that I am nothinge, can doe nothinge, and haue

nothinge; for both my beinge, and
abilitie to doe, and all I haue, is
thyne, and from thee.

THE II. EXERCISE.

1. **I** Doe heere in the presence of
God, repete, and iudge my
selfe the most vile of all creatures;
and because I cannot feelee, or percei-
ue this in my selfe, but rather the
contrarie hauinge a good, and grea-
te opinion of my selfe; I doe ac-
knowledge therefore that I am most
prowd, and vngratefull of all others,
and I doe bewayle my selfe as such
an One.

2. O my *God* I loue, and desire to
loue thee with a loue pure, and free
from all respect of proper commo-
ditie, and selfe interest.

3. I loue thee my Lord with a per-
senerant loue, purposinge by the hel-
pe of thy holye Grace, and assistance
neuer to be separated from thee by
sinne.

4. And if I were to liue for millions of yeares yet would I euer remayne thy faithfull seruant, and louer.

5. I wish all Creatures would Adore and serue thee; and that infidels may be conuerted to thy faith, and all sinners to good life; and All this onlye for thy supream Honor, and Glorie.

6. I wish that neither my selfe, nor any other, had euer offended thee my God, and that in particular I my selfe had euer serued thee faithfullye from the instant of my Natiuitie.

7. I wish, and desire that both I my selfe, and all others maye hereafter setle and loue thee most faithfully, and this for the loue, and good will I beare thee.

8. I reioyce, and congratulate that thou my Lord God art soe rich and happie, that all creatures can add noe more to thy happinesse then alreadye thou hast.

9. Neuerthelesse because thou maist haue external honour, and worshipp

from thy creatures: I doe wish, I doe wish that All of them may accordinglye performe their seruice, and the worshipp dew vnto thee the best they can.

10. I am sorrie for all the sinns and indignities that are, haue, or shall be done vnto thee, by my selfe, or by All, or any others.

11. And this principally, and only I am sorrie for; because these sinns are iniuries donne to thy deuine Maiestie, who onely is worthy to be honored, and serued by all thy creatures.

12. I doe ioyfullye accept, and am glad of all that is pleasinge to *God*, be it Prosperitie, or Aduersitie, sweete, or bitter; and this meerely for the loue I beare him.

13. I am sorrie for all that doth displease *God*, or is contrarie to his deuine will, or Commandements; and all this onely for the loue of him, and his Glorie.

THE III. EXERCISE.

1. **I** Congratule thee, *o* my God,
and am glad that thou art God;
and for the Blissednesse, and all the
Perfections that are in thee; and
which for all Eternitie thou hast
euer had as thy omnipotencie, wise-
dome, goodnesse, and the like.
2. I congratulate thee alsoe, and am
glad that thou hast need of noe ex-
trinsecall thinge, but art in thy selfe
most rich and fullie sufficient both
for thy selfe, and all Other Crea-
tures.
3. I likewise with thee, *o* my Lord, re-
ioyce in the sweete ordinance, and
disposition of heauen, and earth;
& for all the things which are in the
maruaylous Creation of this world,
and for all the workes which thou
hast made, or shalt yet make vnto
the end of the world.
4. I congratulate, approue, and re-

ioyce in all the iudgements of my Lord *God*, as well manifest, as secret: concerninge the Diuells, the soules of the damned, the vnbaptised children in Lymbo, the soules that be in Purgatorie, and the wicked men that liue in this world.

5. I congratulate, and reioyce with thee, o my *God* in all the Laude, and prayses which the Angells, & Saints in heauen, and thy seruants of the earth doe giue thee, and for all the worshipp they yeild vnto thee.

6. Because I find my selfe altogether insufficient to prayse my *God* I doe for my helpe and assistance therein inuite, and call vppon the holye Angells, and all creatures.

7. And withall my owne soule with all the powres of it, that all of them together may glorifye my *God* for his infinitt excellencie.

8. I am sorrie I am not perfect, and wish that (soe farre as it maye please my *God* to grantitt) I maye be perfect the more worthylic to prayse thee;

9. And not out of any commoditie by it to my selfe, but purelye for the Loue I beare thy Deuine Maiestie who is infinitely worthy of more loue, and honour: then all Creatures that are, or can be, are able to performe towards thee.

10. Exult, and reioyce: and be thou delighted ô my soule for all the excellencies, and good things that are in thy God.

11. If it laye in my powre, and were lawfull for mee to choose what God I would haue; I would not choose any other God but thee Alone, sayinge with Dauid. *Dixi Domino, Deus meus es Tu.* I said vnto my Lord, thou art my God.

12. I reioyce in the Dignitie that our Sauuiour Christ now hath in Heauen, and congratulate him in it.

It is continued.

THE IV. EXERCISE.

1. **B**LISSED be thy eternall Father who soe abundantly bestowed these felicities on thee. Doe thou blisstedly, and gloriously enioye them for all Eternitie.
2. I congratulate the most Blisfed Virgin Marie; and all the Angells, and Saints in Heauen for the glory and happinesse which they now enioye.
3. And I prayse, and exalt my God for his greate goodnesse, and liberalitie therein shewed towards those thy most faithfull, and elect friends.
4. I doe exceedingly reioyce; that since all Creatures together are in noe sort able to prayse thee my God accordinge to the very least worth that is in thee; yet thou thy selfe, and thou onely art able sufficientely, and perfectely to prayse, and glorifye thy selfe.
5. I doe reioyce indeed at this, and

doe hartilye desire thee to doe it euer more.

6. Yea I doe hartly craue of thee that thou may incessantlye , and most intensuely prayse thy selfe sin-
ce thou onely art Able to doe itt, and deserueth to haue it done.

7. I doe congratulate, and reioyce with thee, ô my Lord *God* in all the workes which thou hast done; and this only because they are thy wor-
kes.

8. As for the Creation of the world, thy Prouidence about itt, thy Re-
demption of it. Wonderfully esteem-
minge all these workes; because they are thyne.

9. An I reioyce aswell in that thou hast made a hell for the punish-
ment of the wicked; as a heauen for the Reward of the good.

10. I wish, and desire out of my loue to *God* that hee may be prayed and knowne of all Men, and I doe inuite all Creatures to doe the same with my selfe.

11. I offer my selfe (for the loue of

my God) to beare, and suffer all things which may be to his honour, and Glorie: though noe manner of commoditie accurre to mee thereby, but purely to doe it out of the free loue I beare, and desire to beare, towards my God.

12. Lastlye I professe that if I could deuise any thinge wherein I might shew, or Exercise my loue towards my God; I hope (with the helpe of his Grace) I should, and would doe it most cheerefullye, and readily out of the pure, and sincere loue that I beare, and wish to beare toward my God without respect of any commoditie by it to my selfe, which God graunt mee to doe for his Glorie, and my happynesse. Amen.

FINIS.



CERTAINE AMOROVS

Aspirations, to be vsed according to the Directions, and the Disposition of the soule.

O *Et Praesidium, & dulce Decus meum!*

1. O thou art both my safeguard, and my sweet Ornament!

Da quod iubes, & Inbe quod vis!

2. Graunt mee to doe what thou commandest, and command what thou wilt!

O vita Anima mea!

3. O life of my soule!

O lumen oculorum meorum!

4. O light of myne eyes!

In manus tuas Domine commendo Spiritum meum.

5. Into thy hands o Lord, I doe commend my Spirit.

Ecce Ancilla Domini, fiat mihi secundum verbum tuum.

6. Loe the hand maid of our Lord, be it done vnto mee accordinge to thy word.

Paratum cor meum Deus, paratum cor meum.

7. My hart is readie, o God, my hart is readie.

Ecce ego, mitte me?

8. Loe heere I am, send mee?

Tolle quod tuum est, & vade.

9. Take what is, thyne, & be gone.

Dominus meus, & Deus meus.

10. My Lord, and my God.

Domine quid mihi est in calo, & te quid volui super terram?

11. O Lord what is there in Heauen, or what vppon earth that I would haue besides thee?

Domine quid me vis facere?

12. Lord what wilt thou haue mee to doe?

Hei mihi quia incolatus meus prolongatus est!

13. O wooe is mee that my seior-

ninge is prolonged!

In ditione tua Domine cuncta sunt posita.

14. All thinges ô Lord are in thy powre, and Dominion.

Domine tu scis quia amo Te, & animam meam ponam pro Te.

15. Thou knowst, ô Lord, that I loue thee, and will bestow my life for thee.

Quemadmodum desiderat cernuus ad fontes aquarum, ita desiderat Anima mea ad Te Deus.

16. Euen as the hart doth thirst after the Fountayne of Water; soe doth my soule thirst after thee ô God.

Infelix Homo quis me liberabis de corpore mortis huius!

17. O vnhappy Man that I am; who shall deliuer mee from the Bodye of this Death?

Cupio dissolui, & esse cum Christo.

18. I desire to be dissolued, and to be with Christ.

Quando veniam, & apparebo ante faciem Domini!

19. When shall I come, and appear
before the face of our Lord?

*Argentum, & Aurum non est mihi,
quod autem habeo hoc tibi Do.*

20. I haue neither gold nor siluer;
but what I haue, that I giue vnto
thee.

*Præcor celestem Regem, ut me dolen-
tem nimium faciat eum cernere.*

21. I beseech the heauenlye Kinge
to cause mee (who am very much
greiued for want of it) to come to
the sight of Him whom I soe much
loue.

*Domine si inueni gratiam in oculis
tuis, ostende mihi faciem tuam?*

22. Lord if I haue found fauour in
thy sight; shew vnto mee thy face?

Nouerim Te, nouerim me?

23. Lett mee know thee, let mee
know my selfe?

*Te Deum laudamus, Te Dominum
confitemur.*

24. Wee prayse thee o God, wee ac-
knowledge thee o Lord.

Benedic Anima mea Domino, &

omnia qua intra me sunt nomini sancto eius.

25. O my soule, and all that is within mee, blisse yee our Lord, and prayse his holyc name.

Benedicam Dominum in omni tempore, semper laus eius in ori meo.

26. I will blisse our Lord at all tymes, his prayse shal euer be in my mouth.

Benedicite omnia opera Domini Domino.

27. Blisse yee our Lord, All the workes of our Lord.

O vos omnes qui transitis per viam attendite, & videte, si sit Dolor sicut Dolor meus!

28. O All yee that passe by the waye looke, and see, if euer there were greife, like my greife!

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth, pleni sunt cali, & terra Maiestatis gloria tua.

29. Holyc, Holyc, Holyc Lord God of Sabaoth, heauen, and earth are full of the Maiestic of thy Glorie.

Deus, Deus meus ad te de luce vigilat.
 30. O God, o my God to thee I wake
 in the morninge!

Deus, Deus meus respice in me, quare me dereliquisti?

31. O my God, my God looke vppon
 mee, why hast thou forsaken mee?

Deus meus, Adiutor meus sperabo in Te!

32. O my God my helper I will hope
 in thee!

Domine in calo misericordia tua; & veritas tua vsque ad nubes.

33. O Lord thy mercie is in heauen,
 and thy truth reacheth to the cloudes.

Ad te leuani oculos meos qui habitas in calis.

34. To thee haue I lifted vp myne
 eyes who dwellest in Heauen.

Fili Dei, miserere mei.

35. O Sonne of God, haue mercie vpon
 mee.

Dilectus meus mihi, & ego illi.

36. My beloued to mee, and to I him.

Regnum tuum regnum omnium sa-

culorum, & doménatio tua in omni generatione, & generatione.

37. Thy Kingdome is a Kingedome for euer, and thy reigne is for all Generations, and generations.

O quam pulchra es Amica mea, quam puchra es?

38. O how faire art thou my beloved, how faire art thou?

Tota pulchra es amica mea, & macula non est in te.

39. Thou art all faire ô my Loue, & there is not a spott in thee.

Vulnerasti cor meum, sponsa mea, vulnerasti cor meum.

40. Thou hast wounded my hart my Spowse, thou hast wounded my hart.

Adiuro vos filia Ierusalem, si inueneritis dilectum meum, ut nuntietis ei, quia amore langueo.

41. I adiure you ô daughters of Ierusalem, if you shall find my beloved, you tell him that I languish with Loue.

Pulchra es Amica mea, suavis, & decora.

41. Thou art faire & my loue, sweet,
and comelic.

Veni Dilecte mi, Veni?

43. Come thou my beloued, come!

*Dilectus meus candidatus, & rubi-
cundus, electus ex milibus.*

44. My beloued is white, and ruddie;
chosen out of thousand.

*Quo abiit Dilectus tuus? Quo de-
clinauit Dilectus tuus? & quaremus
eum tecum.*

45. Whither is thy beloued gone?
Whither is thy beloued turned aside?
And wee will seeke Him with thee.

*Reuertere, reuertere Sunamitis, ut
intueamur te?*

46. Returne, returne o Sunamite-
nesse, that wee may behold thee?

*Quam pulcra es, & quam decora
charissima in delicijs?*

47. How beautifull, and how co-
melye art thou my dearest in delight!

*Quis mihi det ut inueniam Te, &
deosculer Te?*

48. Who shal procure vnto mee that
I may find thee, and kisse thee.

Osculetur

Osuletur me osculo oris sui?

48. Let him kisse mee, with a kisse of his month?

Fac me audire vocem tuam?

49. Cause mee to heare thy voyce?

Ecce tu pulchra es, amica mea, ecce tu pulchra es?

50. Behold thou art faire my beloved; behold thou art faire?

Trahe me post te, curtemus in odorem unguentorum tuorum?

51. Draw mee after thee, wee shall rûne in the odour of thine ointmets?

Exultabimus, & letabimur in te.

52. Wee shall exult, and reioyce in thee.

Indica mihi quem diligit Anima mea, ubi pascas, ubi cubes?

53. Thou whom my soule loueth; shew vnto mee, where thou dost eate, where thou dost lodge?

Surge, propera Amica mea, columba mea, formosa mea, & veni?

54. Arise, hasten my beloved, my dove, my faire One, and come vnto mee?

*Ostende mihi faciem tuam, sonus
vox tua in auribus meis?*

55. Shew mee thy face, lett thy voyce
found in myne eares?

*Vox enim tua dulcis, & facies tua
decora.*

56. For thy voyce is sweete, and thy
face comelye.

*Quaesiui quem diligit anima mea,
quaesiui illum, & non inueni.*

57. I haue sought for him whom
my soule loueth; I haue sought for
him, and haue not found him.

*Surgam, & circuibo ciuitatem per
vicos, & plateas, & queraui quem di-
ligit anima mea.*

58. I will rise, and goe about the city
in all the streets, and lanes; I will
seeke after Him whom my soule
loueth.

*Num vidisti quem diligit Anima
mea?*

59. Haue you scene whom my soule
loueth?

*Paululum cum pertransissem, inue-
ni quem diligit Anima mea.*

60. When I had gone a little farther,
I found him whom my soule loueth.

Tenui eum nec dimittam.

61. I laid hold of him, and will not
let him goe.

*Vox Dilecti mei pulsantis, aperi
mibi fador mea, Amica mea, columba
mea immaculata mea?*

62. The voyce of my beloued knoc-
kinge, open to mee my sister, my
loue, my doue, myne immaculate?

*Pessulam Ostij mei aperui dilecto
meo.*

63. I opened the barre of my doore
to my beloued.

*Anima mea liquefacta est, vt locu-
ta est mihi.*

64. My soule melted, as hee spoke
to mee.

*Diligam te Domine fortitudo mea,
firmamentum meum, & Refugium,
meum, & liberator meus.*

65. I will loue thee o Lord, my
strenth, my firme foundation, my
Refuge, and my Deliuerer.

Illumina oculos meos ne vnquam ob-

*dormiam in morte, ne quando dicat
inimicus meus praeualui aduersus eum.*

66. Enlighten myne eyes that I may
neuer sleepe in Death, least myne
enimie may come at lenth to say
haue preuailed against him.

*Dignus es tu Domine Deus accipere
Gloriam, & Honorem, & virtutem,
& Benedictionem.*

67. Thou art worthy o Lord God
to haue Glorie, and Honour, and
powre, and praylinge.

*Confiteantur tibi Domine omnia ope-
ratua, & sancti tui benedicant tibi.*

68. Let thy workes o Lord confes-
se vnto thee, and lett thy Saintes
prayse thee.

Si oportuerit me mori, non te negabo.

69. Though I were to dye for it,
yet I would not denye thee.

70. *Iesus, Iesus, Iesus, &c.*

*Non demittam Te, nisi Benedix-
eris mihi.*

71. I will not lett thee goe, till thou
hast Blissed mee.

72. Lord when shal I be whole

thyne, and thou myne?

73. O my secure Refuge!

74. O life of my Soule, my Maker,
my Redeemer, and my conseruer!

75. O ioye of my soule! when shal
I loue thee with all my Hart, with
all my soule, and with all my might?

76. When shal I enioye thee?

77. When shal I possesse thee?

78. O that I were buried in thee?

79. When shall I fullye please thee?

80. My Consolation.

81. My Life.

82. My Loue.

83. My Desire.

84. My Delight.

85. My Riches.

86. My Treasure, and all my good.

87. O when shal my soule be accor-
dinge to thy harts desire!

88. O that my soule were as cleane,
and pure, as it was when it first pro-
ceeded from thee!

89. O that I could perfectly obey
thee!

90. O that I could alwayes serue
thee!

92. O Treasure of my soule!
93. O that I had neuer offended thee
94. O that I could see my selfe free
from this, or that imperfection.
95. O that I could obtrayne this, or
that necessarie vertue!
96. When shal I perfectly loue thee?
97. When shall this earthly Taber-
nacle be dissolued, and my soule be
made one with thee?
98. Replenish mee o Lord with thy
loue.
99. Giue vnto mee sweete *Iesus* pu-
ritie of Hart, and pouertie of Spirit
100. O sweete *Iesus* that I knew
thee, and knew my selfe?
101. Graunt mee o sweete *Iesus* that
I maye entirelie loue thee?
102. Graunt mee o my onlie loue
that I maye continuallie reuerence,
and adore thee?
103. O Bottomelesse sea of Mercie
pardon mee all my sinns, & offences?
104. Permitt mee not o my Lord
Iesus euer to be separated from thee?
105. Possesse mee o sweete *Iesus*; &

vnite mee wholie vnto thee?

106. I am nothinge, I can nothinge,
I desire nothinge, but thee *ô Iesus,*
Iesus, Iesus!

107. Graunt mee *ô Lord* the holie
hatred of my selfe; and the perfect
loue of thee.

108. O my *God* quench thou the
thirst of my soule!

108. Thou onlie pleasest mee, and
thee onlie I desire.

109. For thy loue, I vtterly renoun-
ce all other Loues.

111. For thy loue I wholly yeild vp
my selfe into thy hands.

112. O All my Glorie!

113. O All my Delight!

114. O All my Comfort!

115. With thy selfe comfort mee,
whom nothinge else can comfort, or
satisfie.

116. O what doe I loue, *ô* what doe
I intend, or seeke for, saue only thee!

117. Feed, and satisfie mee *ô Lord*
with thy Grace, and presence in
my soule?

152 *Holy Exercises*

118. Thee onlie doth my soule rel-
lish *Iesus, Iesus, Iesus?*

119. My Hart longeth after thee, and
with none but thee Alone can it be
satisfied?

120. Quench my thirst *o Iesus, Iesus,*
Iesus!

121. When shal my soule be plunged,
swallowed vp, and buried in the in-
finit depth of thy Eternitie?

122. O my Happynesse!

123. O my only delight!

124. O ioye of my hart!

125. O my Hope, my sollace, my be-
ginninge, and end!

126. O Lord *Iesus!*

127. O Emanuel!

128. O Messias!

129. O Christ the annoited of our
Lord!

130. O most sweete, and most lou-
inge Lord *God!*

131. When shall I be vnited vnto
thee?

132. When shall I be drowned in
thee?

133. When shall I be fullye mortified?

134. When shall I embrace thee?

135. When shall I be inflamed with thy loue?

136. When shall I be one with thee accordinge to thy harts desire?

Confitebor tibi Domine in toto corde meo, & glorificabo nomen tuum in aeternum.

137. I will confesse vnto thee o Lord with my whole hart, and will glorifie thy name for euer.

Miserere mei Deus, miserere mei, quoniam in te confidit Anima mea.

138. Haue Mercie on mee o Lord; haue on mee, because my soule doth confide in thee.

Beati qui habitant in domo tua Domine in secula seculorum laudabunt te

139. Blissed are they who dwell in thy Howse o Lord, they praise thee for euer and euer.

Quia est melior est dies vna in atrijs tuis super millia.

140. Because one daye within thy

Gates is better then a thousand
without.

141. O All my Hope?

142. O All my Glorie?

143. O All my Refuge; And All my
ioie?

144. O the most Beloued of Be-
lieuers?

145. O Flourishinge spowse!

146. O sweete spowse?

147. O Comfort of my Hart?

148. O life of my soule, and the
pleasant repose of my Spirit?

149. Mortifie in mee whatsoeuer
displeaseth thy sight, and make mee
a Man accordinge to thy hart.

150. Wound mee ô Lord, wound
the most inward part of my soule
with the darts of thy Loue?

151. And make mee drunke with the
wine of thy perfect Charitie.

152. O when shall this be!

153. When shal I please thee in all
things?

154. When shall all dye in mee, which
is contrarie to thee?

155. When shall I be altogether thine?
156. When shall I live to be noe more
myne owne?
157. When shall nothinge else live in
mee, but thou *o Iesus*?
158. When shall I loue thee most fer-
uentlie?
159. When shall the flames of thy loue
wholie consume mee?
160. When shall I be altogether mel-
ted & pearfed through with the wo-
derfull efficacie of thy sweetenesse?
161. When wilt thou take mee hen-
ce by force, drowne mee, transport
mee, and hide mee in thy selfe, whe-
re I maye neuer more be seene?
162. When wilt thou free mee from
all these impediments, and distrac-
tions, and make mee one Spirit with
thee, that I maye not any more de-
part from thee?
163. O Dearely, Beloued! O Dea-
relie Beloued of my soule?
164. O sweetenesse of my Hart?
165. Heare mee *o Lord* not for my
merits, but for thy infinitt Good-

ness, and Mercie?

166. Teach mee, enlighten mee direct mee, and assist mee in all things, that I may doe, or say nothinge but what is agreeable to thy blisfed will, and pleasure?

167. O my *God*, my well beloued, my dearest Hart, and the very *God* of my soule!

168. O my sweete loue!

169. O my greate Delight!

170. O my strength Helpe mee!

171. O my light guid mee towards thee!

172. O *God* of my soule, why giuest not thou thy selfe to thy poore Creature?

173. Thou fillest Heauen, and earth; and wilt thou leaue my hart emptie.

174. Thou bathest the Lillies of the field, giuest meate to the little birds, and feedest the wormes of the earth: why then dost thou forgett mee who endeauours to forgett all others for thy sake.

175. Too late haue I haue I knowne

thee o infinit Goodnesse?

176. Too late haue I loued, thee o
Beautie soe ancient, and soe new !

177. Wooe to the tyme I loued thee
not!

178. Blind I was, that I saw thee
not.

179. Thou wert within mee, and I
went seekinge thee abroad ?

180. But now that I haue found thee
though late, suffer not Good Lord
that I euer leaue thee. *Amen, Amen,
Amen.*

FINIS.





ACTS OF RESIGNATION
To be vsed accordinge
TO THE
DIRECTIONS.

*ACTS OF RESIGNATION
in things concerninge
the Body.*

THE FIRST EXERCISE.

1. **I** Resigne my selfe for the
Loue of my God my deare
Lord, to vndergoe these ensuinge
Paines, or Difficulties in my Bodie;
soe farre as God hath alreadie laid

them, or any of them vpon mee, or shal be pleased heereafter to laye, or permitt them, or any of them to fall vpon mee. To witt: Agues, Feauers, falling-sicknesse, crampe, collicke, Consumption, or other bodilie sicknesse whatsoeuer. Especiallie such sicknesse, or infirmitie, as troubles mee at this present, or to which through my nature or Bodilie complexion, and constitution I am most disposed, and inclined.

2. As weaknesse, feeblenesse, lamenesse, Toothache, or any other ache, or paine in my head, or any other part of my Bodie.

3. Deformitie, or vglinesse in the sight of others, as it was in the case of holy Iob, Lazarus, and others that were full of Biles, botches, and other more odious externall defects in Bodie.

4. Extremitie of Heate such as wee feelee, or maye feelee in some time of the summer: extremitie of cold such as wee feelee, or maye feelee in some

tyme of the winter. And in tyme of summer to be driuen to weare, and beare perhaps out of Obedience, or other necessitie more cloaths then our nature needeth, or is willinge to beare. And in the cold of winter, to be contented to want cloaths which wee conceiue our nature needs, when that obedience, or necessitie denies them vs.

5. Want of sleepe, as when beinge in bed one cannot sleepe through some bodilie indisposition, or other; or when obedience will not permitt mee to haue soe much tyme for sleepe, as my nature would desire to haue, or maye seeme needfull to haue.

6. Hunger, thirst, the difficulties of fastinge, and Abstinence, scarcitie in meate, or drinke, as not hauinge soe much in Quantitie as my nature would haue, or perchance requireth, or lesse then I see some others haue. Or when the qualitie of the meate, or drinke doth not please my nature, and yet obedience

will yeild mee noe better; or when my meate is not soe well dressed, as I could wish it were; or when I haue it not in such a season as in my nature I could wish, but is delayed mee for some tyme.

7. I am resigned, and contented to see others better serued, or prouided for, in, meate, drinke, cloath, lodging, and bedding then I am: though I conceiue, and imagine that I deserue, and need as much as they doe, and yet obedience will not allow it mee. Likewise when it seemeth to mee that others are more spared from corporal labours then I am; & yet it seemeth to mee that they need, or deserue noe more indulgence, or sparinge, then I doe.

8. Indigestion, vomitinge, or other payne, or defect in the stomacke, not to be able to gett downe some meate that is vngratefull to the stomacke, or palate; And yet obedience, or pouertie will perhaps afford mee noe better.

9. Paynes, or Defects about the
externall senses. As bitter, or vnfa-
uorie Tasts; vngratefull sinells; hi-
deous, and horrible sights, or repre-
sentations to the eyes, as the sight of
Deuills, or damned soules. Hideous
and fearefull noises, as thunder &c.
and noises displeasinge to the eare,
and soe of the Rest.

It is continued.

THE II. EXERCISE.

1. **A**S to the fift sense of feelin-
ge. I Resigne my selfe to
suffer, and endure scorgings, buffe-
tings, beatings, as our Sauuiour en-
dured; or stoneings as S. Stephen:
or incisions, and launcings, or cut-
tinge of the flesh, or any other cor-
porall paynes, or torments, be they
external, or internal. To the losse of
eyes, or pains in them; to deafenesse,
or dumbenesse; to vndergoe alsoe
some externall worke, or labour

from which I am naturally auerted when that obedience appoints itt, albeit I should conceiue it preiudiciall to my health.

3. To attend, and watch with the sicke when that obedience appoints it.

4. I am resigned to loose any member of my Bodye when God shall permitt, or will haue mee to loose itt, be it feete, leggs, hands &c.

5. To vndergoe all sort of corporall labours, and that with feeblenesse, and indisposition of Body: soe farre as the will of God shall require.

6. I am resigned to loose all pleasure, delight, and Gust in the sense of Tast soe that I may find noe more tast in the pleasantest meate, then I should doe in eatinge a chipp, or a stone: or in drinkinge of a thinge that hath noe tast, or is of a very vngratefull Tast.

7. I am resigned to any disfiguringe in the face, or other part of the Bodie: come it naturallie, or by any

chance, or accident.

8. To loose my life by suddayne death, or else by longe sicknesse as it shal please *God*.

9. To receiue harne in my Imagination: whereby I may haue my braines crackt, or become a very foole, or madd man; And to be content with all this if *God* permitt the case to befall mee.

10. That my Body putrifie, and corrupt slowly, and with lenth of tyme; and that others obserue, and take notice of such putrifyinge, and in their natures abhorre it, and mee for itt.

11. To endure, and suffer the Agonye of Death, and the vnwillingnesse, and horrtour that nature hath in the separation of the soule from the Bodye.

It is continued.

THE III. EXERCISE.

1. **I** am resigned to dye a natural death; or otherwise a violent, and paynesfull death procured by others; which of them may best please thee my Lord.
2. To dye when, where, and in what manner it shall best please God, and that without the helpe of any of the Sacraments; if I cannot come by them.
3. Being dead to want not only honorable, but euen Christian Burial; And my Body to be a prey, and food to beasts, and fowles: as hath beene, and often is the case of Martyrs.
4. In the Agonye of death to endure such terrours, Afflictions, & temptations as the diuel doth then vsuallye rayse, and procure, or my deare God permitt.



*Heere follow Resignations
about externall Goods.*

5. To be depriued of the Cloths I haue, or may haue, be they neuer soe necessarie for mee. The like for good bookes, conuenient lodgings, and to haue these things bestowed yppon one whom in my nature I am most auerted from.

6. To be driuen to weare cloths that seeme base, or insufficient, or ynfitt for the body, as ouer heavy & ouerhott for the summer; or ouer thynne, and light for the cold winter; or else cloths that are of hayre, rugged, and paynefull to the Bodye.

7. To be streitned, or otherwise illaccomodated for chamber, or lodginge, & hard beddinge, & to want necessities in my lodginge, and beddinge,

8. To want necessarie cloths soe as to be brought to that pouertie that I am not onlye barely, and basely clothed, but hardlye able to couer my nakednesse; whereby I maye be

wonderfully contemned, and dispised by others.

9. To be turned out of doores, and to be deprived of all certayne, and proper place of Habitation, and thrust into the wide world; and soe entirely left to such destinye as God shall permitt to fall vppon mee.

10. To haue all the temporal goods whereof I haue the proprietie, or vse, taken from mee; and to be left as poore, naked, and desolate as euer Iob was, or any man, or weoman can be.

11. To endure the Crosses that in any sort spirituall, or corporal maye fall vppon my friends, or kindred, or vppon those who in my nature I most affect: as to endure their deaths, imprisonments, dishonors, losse of their lands, or goods, their extreame pouertie, or whatsoeuer else may happen vnto them.

12. And on the other side to forbear, and restreigne my selfe from all inordinate ioye, and complacent

ce that I may take in their prosperities.

13. I am resigned alsoe, and hope to be well content that my friends, and kindred, louers, and wellwishers, doe alienate, and withdraw their affections from mee; doe forgett, and neglect mee: yea and come to be auerted from mee; and to conceiue, and speake euill of mee, and doe mee euill offices; yet soe as I committ noe sinne, or giue noe iust occasion of such auersion from mee.

14. And further I resigne my selfe to be left, and forsaken of all creatures in the world; soe that I haue noe Man, or any thinge to cleaue vnto, saue thee only my *Iesus* who will abundantly suffice mee.

15. I am resigned, and indifferent in what place, and in what companie I liue, and in particular to liue with them from whom my nature is most auerted, and to liue with strangers as well as with my familiars.

16. And to liue with them with whom

whom, and from whom I shall find,
and receive most contradictions, dis-
cortesies, and hard vsages, if it shall
be the blessed will, and pleasure of
mee my Lord to allot, or ordayne
mee to liue in such companye.

17. I am resigned to abide in this
life in all sorts of Afflictions for soe
longe tyme as it shall please God
though it were to the end of the
world.

18. And not to yeild to the Motion,
or inclination of my nature that
would perhaps out of wearisomnes-
se sayne haue life at an end. But in
this I wholly submit my will to the
will of God. Amen.

*Heere follow Resignations about
good name, Honour, and
Estimation.*

THE IV. EXERCISE.

1. **I** Am resigned not only not to be beloued, or well thought of by Superiors, Bretheren, sisters, or others: but euen hated, and euil thought of by them. Yet wil I take heed (through Gods Grace) not by any sinne to giue iust Ocasione of such hatred, or euil opinion of mee.
2. And I am resigned that all others yea myne enemyes be in greater Grace, fauour, loue, and good opinion with superiors, and all others then I am.
3. To vndergoe all manner of disgraces, Reproaches, flaunders, infamy, Dishonors, Taunts, contempts, neglects, scoffs, backbitings, and iniuries in my fame. And to endure all these, be they done to my face, or behind my Back: whither I haue iust occasion for them or noe, and I am sorrie for the sinne, (see

farre as there was a sinne in it) and I am glad of the occasion growne by it, of my Resignation, and Mortification.

4. And whither they be done mee by my Superiors, or betters, or by myne equalls, or els by such as in the condition of the world are inferior to mee.

5. And whither they be done by such as I esteemed my friends, and of whom I had better deserued: or by any professed foes, or as such behaue themselves towards mee, though I esteeme them to be in charity with mee, and all the world.

6. I am resigned that my life, or manner of my death be execrable, odious, and hatefull to others, and beinge dead to be euil thought of, and euil spoken of by others, and to haue noe man that will vouchsafe to pray for mee beinge dead, but to be either cleane forgotten, or to haue an ill memorie, and esteeme.

7. Yea thought by all the world to

haue dyed out of the state of Salvation, and soe damned for euer. Yea moreouer to haue it soe sett downe, and expresse in a printed booke, or Cronicle: not only to my owne euerslasting shame, but to the shame, and confusion of my kindred, and familye.

8. And finally in this life to be held for the scumme, and outcast of all the race of Mankind, and forsaken by All both as to their doings, and to their Affections towards mee.

9. In sicknesse, and other occasions, and necessities to be chargeable, and troublesome to others, and my selfe, to be profitable to none at all, nor in any sort to be able to steed others.

10. Soe that the whole world grow weary of mee; and of my life, and Being: and dayly longe to be ridd of mee by death, or some other way they care not how; and in this case to remayne diuers yeares, yea for my whole life tyme though neuer soe longe.

11. I am resigned that dyinge in the Grace of God (which I hope, and earnestly pray I may alwayes doe) and of a naturall death: I be for all that, through some occasion, or other by the permission of God, esteemed to haue killed, or destroyed my selfe and therevppon to be accordinge to the custome of our countrey pearced through the midst of my Bodye with a stake, and buried in the high way, and euery one that passeth by, to cast a stone on my Graue in detestation of mee to the vnspeakable shame, confusion, and damnation of my owne fame, and to the fowle Aspersiō of my Familie.

*Resignations of and concerninge
the soule.*

THE V. EXERCISE.

1. **I** Am resigned to vndergoe all
sorts of temptations which

may please thy Deuine Maiestie to lay, or permitt to fall vppon mee for myne exercise, and Triall: And to endure them to the end: euer adheringe to thee; and not yeildinge to sinne by occasion of them, soe farre as thy holy Grace shall enable mee.

2. To endure all manner of desolations, Priuations, Aridities, Drynesses, and indeuotion. All darknesse in myne vnderstandinge, and all dullnesse, and coldnesse of Affection in my will towards my God; soe farre as I am not able to helpe it; And will not for my comfort conuert mee to externall solaces.

3. To want all manner of giifts, & Graces that are not absolutely necessarie to my Saluation; as all supernaturall contemplations, sweetenesses, and extraordinarie deuine visits, and fauours.

4. To resigne my selfe in all things be they neuer soe contrarie to nature, and its inclination; to sensualitie, and its affections.

5. To resigne my selfe to beare with the repugnance which I find in my sensualitie vntill by the Grace of God (sooner, or later; euer, or neuer) in this life, it may be brought to perfect subiection to the soule: and in the meane tyme to beare with the labour, and difficultie: that is in fightinge against it, or in resistinge the desires of itt.

6. To resigne my selfe to dye before that I can reach to perfection, and to liue, and dye in that state, or degree of perfection which shall be pleasinge to God, and not accordinge to my owne will, or waye: yet euer wishinge, and endeauouringe that I may not be wantinge in cooperatunge with His Graces, and Calls.

7. To resigne my selfe to be content to serue my God accordinge to that manner which Hee preordained, and not accordinge to myne owne proper will, desires, or wayes. Hauinge regard notwithstandinge to my naturall talents, and comple-

xion, or corporall constitution: And accordinge to the measure of witt, or vnderstandinge that is in mee, and accordinge to the supernaturall helps, and Graces that God shall afford vnto mee: and not accordinge to the talents, giifts, and graces which God hath giuen, and imparted vnto others.

8. I am resigned, and well pleased that God hath giuen, and heereafter at his pleasure may giue to others farre greater Graces, and Talents, or perfections then hee hath giuen, or shall giue vnto mee.

9. And that all others make greater progresse in Spirit, and perfection then I doe: albeit I should vse greater diligence, and industrie then they.

10. I am resigned to vnderstand learne, or know noe more, or otherwise then God would haue mee to know, and to remayne ignorant in what Hee would haue mee to remayne ignorant of.

It is continued.

THE VI. EXERCISE.

1. **A**ND for what I doe, or shall know: I doe resigne, and yeld vp to God (whose it is by due) all the Honour, contentment, satisfaction, and commoditie that can come to mee by such knowledge.
2. I am resigned to know noe more then is absolutely necessarie to saluation, and to want the knowledge of all other things, and especiallye of all curiosities, and impertinencies.
3. I am resigned, yea desire to follow God by all wayes whatsoever that Hee shall call mee, seeme they neuer soe strange, or vnreasonable (soe they haue noe sinne in them) I meane both for internall, and externall wayes) though I cannot vnderstand the reasons of them, or perceiue how they can lead, or bringe to a good end, or issue. And soe to be contented to walke as it were blindfold,

H v

and in darknesse, as to the vse of my naturall vnderstandinge.

4. I am resigned, and contented that others doe excell mee in virtues, and perfections, yet euer desiringe that I may not be wantinge in my endeauiours: And am resigned that they be farre more then my selfe esteemed, loued, and honored by all others for virtues, and perfection.

5. I am resigned not to know in what case I am, as to my soule; nor in what degree of Perfection: and not to know whither I goe backward, or forward in perfection.

6. I am resigned not know whither I am in the state of Grace, or noe: as noe man (without speciall reuelation) doth know himselfe to be. I craue notwithstandinge, and desire that I may be industrious, and doe my part, and cooperate with my Grace.

7. I am resigned that God may giue, and bestow on Him who of all creatures liuinge most hateth mee: all

those gifts, Graces, and Favours which my soule, my nature, or my hart could craue, or wish of thee my God for my selfe: and am resigned to want them my selfe, and to haue noe more then thy will is to bestow on mee.

8. And I am moreouer contented, and resigned that in the end of my life thou my Lord may bestow vpon him that hateth mee most, the fruit, Benefit, and reward of all the labours, afflictions, and mortifications which in my life tyme I haue vndergone, albeit they were soe great, and soe many as hath beene all the labours, Afflictions, and Mortifications, of all the Martyrs, Confessors, and Virgins, all put together that euer liued, or heereafter shall liue in the Church of God. Soe purely, and freely doe I desire to serue my God.

9. I am resigned willingly to endure all manner of contempts, and yet to be esteemed by others that I endure them meerely against my will,

and not out of Humilitie; and that I would be reuenged if I could without further discredit, or dammage to my selfe.

THE VII. EXERCISE.

1. **I** Am resigned to serue my *God* in this life in all labours, and afflictions which are possible for mee to vndergoe: though there were neither heauen, or Hell, or Purgatorie, or any payne, or reward in the future life. Soe purely doe I desire, and purpose to serue my *God* for his owne sake without any maner of interest, or commoditie thereby intended to my selfe.

2. I am resigned, and contented to enioy the very lowest place in Heauen, though *God* should enable mee to meritt as much as all the SS. in Heauen putt together haue done.

3. I am resigned to doe, and suffer both in soule, and Bodye what, and

in what maner, and for soe longe tyme as shall be pleasinge to God, and as it shall be his deuine pleasure to lay vppon mee to be done, or suffered by mee.

4. For the loue of my God I resigne, and renounce all maner of inordinate loue towards my selfe, and towards all other Creatures.

5. Euen now, and euer I doe renounce all inordinate Affection that I beare to the personall company, or societie of any Persons, or to correspondence with them by letters, tokens, or messages: And I am contented to be deprived for euer of their company, and all manner of correspondence with them.

6. And I will auoid such companie, and correspondence soe farre as by the will of God I may: where I doe, or shall find it to be an occasion of fallinge into sinns, or imperfections.

7. And when I cannot auoid the company I will with Gods assistance be more warie, and carefull in my

conuerſation with ſuch perſons. And I doe reſigne my ſelfe, and hartilye deſire to be deſtroyed of ſuch company.

8. For the loue of God I doe reſigne, and yeild vpp all ſeeking to gett the Loues, or good wills of others towards my ſelfe, and all ſollicitous ſeeking to pleaſe them further, or otherwiſe then ſhall be for God-ſake.

9. And I will be contented that they whoſe loue in my nature I moſt looke after, ſhall (nōe iuſt cauſe giuen for it by mee) withdraw all their Affections from mee; yea Hate mee, ſpeake ill of mee, and doe mee all maner of euill Offices.

10. For the loue of God I doe renounce all maner of curioſities in dreſſing of my ſelfe, and all deſire that other ſhould affect, or eſteeme mee for my exterior Habit, corporall array, or dreſſing; or for my perſonall viſage, feature, comelyneſſe, Grace, Beautye, or ſtature, or any other Qualitie Artificial, or na-

tutall that is in mee; or generally for any giuft, or Talent that I haue. I fay I doe renounce all proprietic in them & all affection to them. And would (if it ſoe pleased God) for my mortification be depriued of them.

11. And haue them beſtowed vpon ſome other Man whom in my nature I doe leaſt affect, and moſt deteſt.

It is continued.

THE VIII. EXERCISE.

I. **A**N D as for ſuch giſts Graces, and Talents as thou o my God wilt haue ſtill to abide in mee; I deſire, and intend that they may be employed, and made uſe of meerely, and purely for thy Honour and Glorie: and not for any Honour, or other end of myne owne. And therefore I wholly reſigne, and giue them vp (as to any affection I retayne to them) to thee my God, from whom all good things doe proceed;

and to thee, and thy service only doe they belonge.

2. Likewise in particular I doe renounce all complacence, loue, and likinge to elegancie, and Acutenesse of witt, eloquence of tounge, and abilitie to expresse my mind perfectly by words, or by letters, or other writinge. All Humour, Abilitie, or facilitie to lēst, recreate, or delight others. All affection I say to those talents, or qualities (soe farre as I haue any of them in mee) I doe for the loue of God resigne, relinquish, and abandon.

3. In particular likewise for the loue of God I doe freely renounce all complacence, and loue that I haue in the knowledge, or skill of any particular art either of readinge, writinge, speakinge, enditinge, and generally all skill, and knowledge of any art, or science whatsoever. And alsoe all desire to be esteemed for nobilitie, Gentrie, and greate alliance. All things in a word (that are

not for God, and in God) with the loue, and Affection to them, I doe for the present, and future, reiect, and cast awaye.

4. For the loue of God I doe freely renounce all maner of affection to the occasions of sinns, or imperfections: soe that willingly I would vterlye flye from them, be they of what kind they will. And will endeavour to auoid all such occasions as farre as well I maye, and what I cannot (such beinge the necessitie of our liues that wee cannot auoid all maner of occasions) I will with the Grace of God be as warie in them as my frailtie will permitt mee, and withdraw my selfe from those occasions soe soone as well I maye.

5. I doe for the loue of God renounce all proprietie I haue or may haue in any Kind of Office, Dignitie, or imployment. And am, and will be euer readye to resigne, and yeild itt vp, when it shall please God: and in the meane tyme shall hold my selfe

in itt out of Obedience to *God*, and for his service; and not for myne owne turne, Honour, or interest.

6. For the Loue of *God* I doe renounce all manner of proprietye to spirituall Exercises (be they neuer soe pleasinge to mee) soe that there is, or shall be noe Exercise soe sweete, or pleasinge which I would not giue ouer, if I knew it were *Gods* will that I should doe itt.

7. Neither is there any Kind of Exercise soe vngratefull, or paynefull to my nature: but I would embrace it. If I knew, or thought itt to be *Gods* will that I should; or otherwise could find it to be profitable to mee.

8. In the meane tyme I will for the loue of *God* serue him in such kind of Exercises, as my poore knowledge shall informe mee to be most for his Honour, and service: and my owne soules good.

9. I resigne my selfe to vndergoe all manner of temptations be they cor-

porall, or spirituall: as Blasphemies, dispaire, or any other manner of Temptation wherewith it would please God to exercise, and proue mee: and will abide in them as longe as hee shall please that they continue, be it for neuer soe many yeares, yea though it were for my whole life tyme.

10. And I purpose with the Aid of his Grace not to be carried by any of those temptations to offend his Maiestie. But euer to adhere, and abide faithfull to him.

It is continued.

THE IX. EXERCISE.

1. **A**ND if I should happen vppon any of these temptations to fall, or proue defectiue: (as who is not fraile) I will not withstande by the Grace of God soe soone as I can rise vp agayne, reforme what hath beene amisse; and for the

future tyme looke better to my selfe, continuinge in resistance to those temptations, soe longe as they continue.

2. Nor will I seeke to driue them away, or lessen the payne of them, but only as it shall be the will of *God*, and not accordinge to the will of my nature, that is apt to free, or ease herselfe of all temptatiōs meerely out of slouth, and vnwillingnesse to vndergoe the sharpe and paynfull remedies prouided by *God* for my soules good, by the meanes of these temptations.

3. I alsoe resigne mee willingly to embrace, and entertayne such defects or blemishes (soe they be noe sinns) as are in mee by nature, or by chance, in bodie, or in soule; and by which I am lesse esteemed by others, soe farre as any such defects, or blemishes are in mee, as Dullnesse, or slownesse of witt, or Iudgement; disabilitie to expresse my mind by word, or writinge; ignorance, or

vnskillfulnesse in such Kind of things,
as others of my callinge vsuallie can
doe; rawnesse, harshnesse, lownesse,
or vnpleasantnesse of voyce; Blemis-
hes, or defects in face or fauour, or
in any other part of the bodie, or in
stature; or in any other reall or see-
minge defect in soule, or bodie. Or
in beinge descended of poore, or lesse
noble parents, or hauinge poore or
obscure kindred, or Friends. In the-
se, and all other such like points I
resigne my selfe to *God*; and I doe,
and will still accept of my Coudition
such as it is, or may be; And doe not
desire any betteringe, lesseninge, or
alteringe of itt. But that it may con-
tinue, and be published to all others,
for my mortification, and humilitie.

4. I resigne my selfe all the tyme of
my life (proue it neuer soe longe)
for the Honour of *God*, and his de-
nine pleasure, to labour all that I can
both corporallie, and spirituallie for
gayneinge of perfection (that is, the
perfect loue of *God*) albeit I neuer

reach vnto itt, or neere vnto itt. Therin, and in all other things resigning, and wholly submitinge my selfe to what the Maiesty, Goodnesse, and Wisedome of God shall please to determine about mee.

3. I resigne my selfe as to all propriety, and affections to bookes, and instructions printed, and writtens which I either haue had, now haue, or heereafter may haue. And doe resigne my selfe to be depriued of them, when, and by such meanes, as shall please God to depriue mee of them. And for the loue of God I doe for the present, and for the future renounce, and giue ouer all Affection to them,

6. The like I doe for all those things that I haue for the vse of my bodye, or Exercise of deuotion, as chamber, beddinge, cassocke, or any other cloathing, and all other things appertaninge to the bodye.

7. Beads Reliques, Reliquaries, *Agnus Dei*, with their siluer, gold,

or other pretious cases; pictures medalls, and whatsoeuer other materiall things appertayninge to Deuotion; or that may be a recreation, solace, or pleasure to the mind,

THE X. EXERCISE.

I Doe most willingly resigne my selfe to be deprived of all instructors (I meane men, or women, that may, or doe instruct mee) and of all Confessors both in Generall, and particular, purposinge with the Grace of God euer to serue him the best I can accordinge to the naturall talents which I haue, as alsoe accordinge to the supernaturall talents, and Graces that hee shall bestow on mee hopinge in his goodnesse that hee will by one meane, or other supplie mee with all knowledge that shall be necessarie for my soule: albeit I be deprived of all those ordinarie helps of bookes, instruc-

tors, and confessors.

2. I resigne my selfe to haue my superiors, and all others whom my nature would haue to be most friendly vnto mee; to be in all things crosse, and contrarie vnto mee; yea, and to persecute mee soe farre as the prouidence of God shall permitt, purposing through his Grace, and for his loue to endure all.

3. Since the tongue is an occasion of many sinns, and imperfections, I doe for the loue of God renounce all affection to the vse, and Exercise of the tongue, and to all manner of talkinge, and discoursing soe that if it might please God I would be contented for his loue to be made dumbe, and to haue noe tongue at all, soe that I could not speake.

4. Because neuerthelesse the necessitie of his life will not admitt such mortification of absolute dumnesse in practise, but that I must often speake either for myne owne need, or for Charities sake, or for my owne discreete

recreation, or for some other lust occasion, I purpose with the grace of God that all my words, and talkings shall not be out of Affection to talkinge, but out of a reasonable necessity with a religious warinesse that I offend not in the matter, or manner of my speakinge; giuinge ouer soe soone as conueniently I may; euer affectinge (at least in my superior will, if not in my nature, or sensualitye) to haue noe vse of my tongue at all, nor wishings to haue need, or iust occasion for it, save only for prayinge, & Honoringe God. Soe that by this meanes my errors, & escapes by occasion of talkinge doe not proceed out of affectiō to talkinge it selfe: but that the talke it selfe be necessitated; and the which wee could not well forbear.

¶ For the loue, and Honour of God; I doe renounce all manner of desire of Honour, and Honorable places; dignities, and Offices that are of Authority, command, or Direction.

or whatsoeuer may breed mee estimation with others, and thereby feed my proud nature.

6. And in steed thereof I will vndergoe any office, place, or employment that my nature doth scorne, and abhorre; if that obedience, charitie, or the will of God doe impose itt on mee.

7. For the loue of God I doe renounce all vayne complyinge, conuersation, and correspondance with the world by letters, tokens, messagges, or otherwise, And all seekings to please the world, with which in affection I desire to haue noe more to doe, then if I were really dead, and buried; desiringe only to serue, and please God. Yea I desire soe much to be forgotten by the world, that it may not remember, or know that there is, or euer was any such creature as I am; or as if I had neuer at all being borne.

8. For the loue of God I renounce all inordinate affection to my parents

Friends, and kindred: as if I were another *Melchisedec*, whose parents and kindred were vtterly vnknowne both to himselfe, and to all others. And doe resigne my selfe to be neglected, and forsaken by them all; yea, and to haue them (without any iust occasion given by mee) auerted from mee; soe that they abhorre to heare mee named, nor can endure soe much, as to thinke of mee.

9. For the loue of *God* I renounce all affection to meates, and drinkes as to any pleasure, or delight that I willingly intend in them; and doe rather (if it might please *God* to graunt itt vnto mee) choose for the mortification of my sensualitie, that I might neuer need to eate, or drinke at all; but be deliuered from the necessitie of itt. And in such case would I desire to liue soe long as it shall please *God* that I abide in this life. I meane without eatinge, or drinkinge; and without need to eate, or drinke, or to take any thinge that

may be pleasinge to my Bodye,
or nature.

10. But since it cannot be soe but
that I needs must eate, and drinke, I
will doe it for the loue, and seruice
of God, and not meerely, or at all
for my owne will, and pleasure.

It is continued.

THE XI. EXERCISE

1. **I**N the like manner I resigne
my selfe (as to the affection)
for sleepe, Recreation, and all
other corporall refreshments, and
solaces; to take them only for God,
and not for myne owne will, or sa-
tisfaction. And to be willing altoge-
ther to forbear them, if that it could
stand with the will of God accordin-
ge to true discretion.

2. I doe renounce all manner of
Affection to created things be they
corporall, or spiritual as to any af-
fection I beare them for their owne

fakes moerely desiringe, and Intendinge that all kind of created things spirituall, and corporall, and all that is not God, may be loved by mee for God, and in God, and not otherwise.

3. In patticular I renounce all Affection to sensible gists, and Devotion; to spirituall lights, to facilitie in Prayinge; to elevated contemplations both Actiue, and Passiue, Rapt, and extases, Visions, Apparitions, Extraordinarie Illuminations, Revelations, knowledges of the deane secrets, the beholdinge, and converse with Glorious Angells, Saints, or other good Spirites. And to all other extraordinarie gifts, and favors. I say I doe resigne all affection to them; for that if I chance to have them; yet by the Grace of God will I have noe adheringe Affection to them, but referre it to the goodnesse, and free will of God to giue, or not to giue what Hee pleaseth of them.

4. And with the Grace of God, I will neuer rest in any gift of God,

nor in any created thinge be it neuer
soe noble; but only shall make vse of
itt, soe farre as it may be of vse for to
passe further into that which is in-
created, illimited, and infinitt: which
is God himselfe the Creatour, and
Giuer: who is infinitely aboue all the-
se, and other whatsoeuer gifts, Gra-
ces, and Creatures. And in him on-
ly will I place, and make my finall
Rest, loue, and intention. Though
I know well I shall not attayne vnto
him, as Hee is in his true essence,
while I am in this life.

5. And therefore I purpose with his
Grace euer to labour more, and
more to approach vnto him, & neuer
to giue ouer: knowinge well that I
shall not perfectly come by him in
this life. (It beinge reserued for the
future) but yet with continuall la-
bour I may with his grace walkinge
only in the light of faith draw nee-
rer, and liker vnto Him, and more
please his deuine eyes, which I de-
sire, and intend seriously euer to doe.

6. I resigne my selfe for the loue of God to be deprived of al bodily necessities, and to be as naked therin as when I was borne. And as for such necessities as God shall afford mee for the maintayninge of my corporall life; I doe, and will likewise resigne all loue, and affection euen to those necessities.

7. For the loue of God I resigne my selfe to be by all that doe know, or heereafter shall know mee esteemed the most abiect, vnworthy, base, ignorant, foolish, wittleffe, and most contemptible of all humayne creatures: And therefore not only incapable of all Office, and imployment; but alsoe vnworthy to be admitted into the company, or conuersation of any Others though of neuer soe meane condition.

8. For the loue of God I doe resigne my selfe to be contented with the naturall, and supernaturall gifts, and talents that I haue, or shall haue wishinge noe more of them then it shall

please God to giue mee, or continue in mee, which I will employ in his seruice while I haue them, and will not repine, or murmur to be de- priued of them.

9. I am resigned, and contented to vndergoe all such mortifications, Obediencies, and difficulties what- soeuer, which my superior mediate, or immediate shall deliberately re- quire of mee to be vndergone, or performed.

10. I am resigned after this life to abide in Purgatorie in horrible pay- nes, and torments, and for soe lon- ge tyme, as it shall be the will of God, and to remayne there euen to the end of the world; if it shall soe please God to ordayne of mee.

THE XII. EXERCISE.

1. **I** Am resigned not to know what will become of mee hee- reafter either for bodie, or soule: but

therin to referre my selfe to the private, and secret Iudgement of God, And to be resigned, and contented that God doe reserve, and conceale to himselfe those his knowledges, & iudgements about mee.

2 And in particular not to know where, in what companye, with what assistance, and in what manner, of what kind of sicknesse, and whether suddenly, or of a longe sicknesse, or in what case as to the state of my soule I shall dye; as whither my soule shall goe to Heauen, or to Hell, or to Purgatorie. In all these cases I am to resigne my selfe, and to be contented that God only doth know what will become of mee, and my life to be ignorant of it.

3 Nevertheless (as to my soule) I hope, and with the Grace of God ever will hope (because hee is good, and commands mee to hope) that I shall be a saved soule; and shall one day sooner, or later enjoye Him in Heauen for all Eternitie.

4. For the loue I beare vnto God, & purely for the loue. and excellencie that is in him, I resigne my selfe to serue him all the dayes of my life with all my soule, and bodye: without any regard to a reward for soe doinge. In soe much as if there were neither Heauen, or hell, or Purgatorie, or any Reward, or punishment, in this life, or the next. Yet would I serue him in the best maner I could, and this only in regard that his Goodnesse, and Other His excellencies doe deserue infinitely greater loues, and seruices then I, yea or all the Angels, and Saincts, and other creatures whatsoeuer are able to doe, or performe for him.

5. For the loue of God in whose sight I am, and vpon whom all my beinge depends. I resigne my selfe vnto him with all that I haue or can doe, or suffer in soule, Bodie, Fame, Friends, or externall goods: for tyme, and eternitie. Soe that I doe reserue to my selfe noe manner of will but

in all things doe make the will of God to be my will vtterlye neglectinge my owne will; as if I had none at all God by this meanes wholye reigne in mee, and doinge by mee, with mee, and about mee (as beinge but his instruement) whatsoever shall please him. And nothinge as for, or to my selfe; or any end of myne owne.

An Aſt for a timorous, or scrupulous Conſcience.

6. For the loue I beare vnto God, I renounce, and giue ouer all manner of ſelfe will, and ſelfe conceit, or opinion in all matters generallye; and particularly in this; that I will henceforth ſtand to, and praſtiſe ſuch aduiſe, and direction as hath beene giuen mee by ſuch as I haue reaſon to giue credit vnto in ſpirituall matters, about the ſayinge of my Office, or about Confeſſions, or about iudginge what is ſinne, and what not; and what I am to iudge to be mortal, and what not. Neither will I in

any point varie from such aduise, or
directions: But will tye my selfe (out
of the loue, and obedience I owe to
God) to stand to such aduises as haue
beene, or shall be giuen vnto mee,
either about the matter, manner, or
frequencie of Confession; or about
the iteratinge, or sayinge of my offi-
ce, or any part thereof, or about the
Attention vnto it; or about iudginge
what to be fine, and what not; and
what to be mortall, and what not.
Or about any other thinge that shall
concerne my Confession, or sayinge
my Office, or otherwise concern-
ge my soule, and conscience.
I assigne my selfe to vndergoe,
and performe whatsoever my supe-
rior, shall deliberately, and Abso-
lutely require of mee, albeit neuer
so repugnant to myne owne natu-
rall will, or inclination: And though
it seeme neuer so repugnant to my
naturall reason, and iudgement; and
seeme to be vayne, and unpertinent,
or against reason, or against any par-

refull to my bodye, or preiudicious
to my Fame, and honour; yea, and
though it seeme a thinge impossible
to be done, yet will I attempt it, and
endeavour to doe it the best I can.
Provided alwayes there be nothinge
commanded mee (as without doubt
I hope, there neuer will be) against
the Lawes of God, and His Church.

9. I likewise resigne my selfe wil-
linglye to vndergoe any pennance
publike, or private that shall be en-
ioyned mee by my superior imme-
diate, or mediate; yea though such
a pennance be neuer soe great a con-
fusion, or shame vnto mee; or stay-
ne to my honoure, or credit; and
though I be neuer soe innocent in
the supposed crime for the which
the pennance is imposed; and that
all Others doe esteeme, and iudge
mee guiltie of the crime though un-
doubtedly I am not.

10. I resigne my selfe soe farre to
overcome the bashfullnesse, or other
difficulties that is, or shall be in mee,

*Especially to
doe this
in manner of
Confession.*

for the discourteinge of my secret bodily necessities, or other secrets of my interior: That I will when there shall be cause for it therein mortifye my selfe, and will with the Grace of God open my case to my superior, or Ghostly Father accordinge to the nature of my cases, and as it shall require, albeit my naturall will have neuer soe greate an auersion from such my discouerie of my necessities, or of my interiour state.

THE XIII. EXERCISE.

1. **I** Resigne my selfe that when Charitie, Obedience, discretion, or necessitie shall require it: I will visitt, and helpe any One lyinge sicke though of the plague, or any other, infectious, odious, or horrid disease; and will attend serue, and comfort them accordinge to my abilitie without flinching any way; and therein will regard neither life, nor

health: nor will auoid itt for any
horroure, or loathsomenesse that my
nature shall find, or conceiue in the
disease, or imployment. Yet it is not
the will of God that I should with-
out cause desperately put my selfe in-
to the said imployment, but it must
be done accordinge to the Rule of
Discretion, and that good may come
by it to the partye that is infected, or
otherwise sicke.

1. In like manner I resigne my selfe
to attend, serue, and watch with
those that be sicke, or need helpe ac-
cordinge to their necessitie, and as
Charitie, Obedience, and discretion
shall require of mee.

3. I resigne my selfe to vndergoe,
and put in execution all manner of
remedies that shall be deliberatelye
aduised mee by the physitian with
the consent of my Superiours, for the
betteringe of my health, or saninge
of my life: be those remedies neuer
soe harsh, bitter, paynefull, or odious
to my nature. As the takinge of most

bitter Potions, cuttinge of some of my limmes, or any oother paynefull remedie, ordayned and prescribed vnto mee.

4. I am resigned to vndergoe the molestations of little but paynefully pinching, biting, and troubleosome creatures; as fleas, lice, simises, and other such like vermine soe farre as God will haue mee to be exercised by them, and that I cannot rid my selfe from them. Yea though they should soe farre preuaile ouer mee as to heereauo mee of my life. (as they haue done to diuers) I will, and doe soe the loue of God therein resigne my selfe to his will, and prouidence herein.

5. I resigne my selfe, when Obedience, Charitie, or necessitie shall require it; to goe to any howse, room, or place: and lodge, and dwell there notwithstanding the feare of Deuills, Hobgoblin, or other bad Spirits that are said to be there; or other thins, but will (in the

name of God, and when it shall be
his will } resort, and abide in such a
place: albeit I should there really see
a 1000. of those euill, and malicious
Spirits; yea, and though God would
permitt them to beate, buffet, scratch
and torment my Bodie, as hee per-
mitted them to doe to the Bodies of
S. Anthonie, and other Saincts for
their Exercise. For I know well that
all the Malice of the Diuell will not
be able to hurt my soule, soe longe
as I continue my good will, and loue
to God, which the diuell cannot take
away by molestinge of my Bodie,
but hee doth thereby giue mee more,
and better occasion to vnite my soule
to God, the which beinge done, it
little importeth what hee doth to
my bodye, which [what harme
foeuer hee doe in this life] I beleive,
and am assured will be well restored
to mee at the generall day of Iudge-
ment, and in perfect health, as I hope
alsoe for the saluation, and perpe-
tuall felicitie of my soule.

6. And therefore, and in like manner I doe resigne my selfe that if God will permitt, and haue my bodie to be possessed by the Diuell, or by millions of Deuills, and to be vexed, and tormented by them: or to haue witchcraft preuayle on my bodye, & to vex, and torment mee, I shall take it patientlye, and resignedlye from the hand of God, and be contented that his, and myne enemies those Deuills doe performe their malice towards my Bodye, my soule beinge still vntouched by them ouer which they shall haue noe more powre then my Frewill shall giue way to, which by the Grace of God shall be in nothinge at all. And some Saincts there haue bene who for their Exercise, & humiliatio haue desired of God that they might in their bodies be possessed by the Deuill, and haue thervppon come to be possessed.

7. For the loue I beare vnto God I doe renounce all desire to any man

ner of Office, or imployment that is of Authoritie, or Dignitie, or in any sort gratefull to my nature, or sensualitytie, and doe purpose with the helpe of his Grace, for the keepinge my selfe in humilitie, and for auoydinge of occasions of distractions not only not to desire, or goe about directly, or indirectly to procure the hauinge of any such Office, or imployment.

8. But alsoe by all the meanes that may be pleasinge to God to prevent the hauinge of them.

9. And beinge offered vnto mee to refuse them vnterlye, soe farre as I may without displeasinge God.

It is continued,

THE XIV. EXERCISE.

1. **A**ND further I will endeavour, and procure (soe farre, as shall stand with the pleasure of God) that any other (rather then my selfe) though hee be my innior,

or of talents neuer soe inferior to myne: shall haue the office, if hee shall be iudged fitt, and sufficient for the place: yea though hee be one, whom in my nature I haue least affection for, or one who is most auerted from mee, and is like to be most contradictorie, and troublesome to mee. And of this mind with the Grace of God I purpose to be while I liue though I liue neuer soe longe. And shall by the grace of God be contented if not reioyce, that I am, and shall be held insufficient, and unworthy of any office, or employment of worth, or credit.

2. And on the other side there is not, or shall be any Office, or employment soe meane, base, contemptible, paynesfull, or otherwise vngatefull, but that I will accept of it, if it be the will of God, and abide in it soe longe as it shall please God out of pure obedience to His holy will, though the Office, or imployment were to continue all my life tyme; &

that I live, and dye the most abiect, neglected, and contemptible person not only of all the howse, but even of all others that are in the whole world.

This present matter of Resignation is very necessarie to be used in Prayer but more necessarie to be stood unto in practise when the occasion happens, as often it doth. For God seeinge the soule to have over much pride, and to want that humilitie hee would have in her, will not perhaps have her to be chosen to such an office, or place of Authority, or dignitie which hee foreseeth would increase pride in Her, at least would not worke in her that Humilitie which were requisite for her. And therefore hee provides one of his greates loves to her, that some other who perhaps seemes to be much inferiour in Worth, and talents; to be chosen to itt. And oftentimes God for her further Humiliation in leise of the higher place doth cause her to be chosen to some Other low, or base place; which shee in her na-

Read
confi-
der, &
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prayer.
This is
the ru-
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Rules,
and the
only
advice.

ture contemneeth. And a soule that meanes, or desires to be good doth obserue the deuine Ordinances, and dispositions about her, and doth therunto conform, and subiect herselfe though extremely perchance against the Inclination of her nature. But a soule that neither is humble, nor desires to be humble, but would exalt herselfe aboue, and against Gods will, by contradictinge his deuine Providence, doth grow and become willfull, impatient, and takes occasion by itt of much harme, yea perhaps of viter ruine, and Fall. As it appeareth by almost infinit Examples that heretofore haue falne out, and doe yet dayly fall out. For this hath bene the very cause of Apostatisinge of all Arch-heretikes, as Luther, Be nardinus Ochinus, and Others. And in verie deed if you obserue itt, you shall finde even at this day (and as it hath, soe neuer it will be) the causes, and rootes of all the strifes, factions, and contentions that are in all Religious Conuents doe most commonly, if not al- wayes arise out

of Pride, Ambition, & Irresignation in the point of Offices, and places now last mentioned. Which is that either wee court places of Honour, or Credit for our selves, or for our Friends, who be in the Places would fauour vs: or else wee repine at the putting in of those whom our nature doth not affect for the place. Let vs therefore with the Grace of God overcome our selves in it; and stand vnto the most louinge Providence of God: for our humiliation, and finall Perfection in his loue which is the proper cause, and end, of our beinge Religious, or our vndertakinge a Spirituall course of life: And if wee doe not beere in seru'ce to subdue our selves, but yeild to Ambition, wee doe hereby resemble, and serue the most ambitious Lucifer, & shall with our adherents be partakers with him, and his adherents in his vnspen'able everlastinge torments, from which God of his goodnesse preserve vs. Amen.

The true end of our vndertakinge a Religious life.

3. I religne my selfe to vndergoe not only such Crosses, and Difficul-

ties as shall fall vppon myne owne person (of which kind are all the precedant acts of Resignations) but alsoe all such calamities, Crosses, Pestilence, famine, scandal, infamies, desolations, deuastations, disgraces, pouertye, and Other Afflictions of what kind soeuer the Deuine Providence shall by any meanes permit to fall on this communitie, or vppon any particular member or members thereof. And I purpose with the grace of God euer to serue, and adhere to him euen in the midst of those calamities, or troublesome alterations.

4. In like manner I resigne my selfe vppon all publicke scandall giuen by others, and vppon all publicke calamities fallne on the whole Church, or any member of it, or vppon any particular Countrey, and namely vppon our owne, or vppon the citie or Countrey wherein this Monasterie, Colledge, or Howse is seated and in all cases to continue my adhorning loue, and good will to God
as if

as if such accidents had not at all happened.

3. I resigne my selfe to dye when, and in what manner it shall please God; and in particular to live in a howse (the like for any other Danger which hangs over my head) soe longe as God shall soe ordayne: that is very like to fall, and thereby oppresse, and kill mee, and that soe suddaynely, that I shall not haue the tyme, or space to say, or thinke soe much as *Lord haue mercie vppon mee.* Or perhaps I shall be fast a sleepe when it shall fall vppon mee, and oppresse mee ere I be awake. Or peraduenture the fall will not suddenly bereaue mee of my life, but will bruiſe my bodye, or my limmes, and make mee liue in such intollerable payne that death would be a greate ease, and pleasure to my nature. I resigne my selfe I say heerin, and the like, to the deuine will, and Providence in all such like cases. Still crauinge, and begginge of God that

in whatsoeuer manner, tyme, or place my death may happen, that I may dye in his Holy Grace, and fauour for the saluation, and eternall weale of my soule.

6. Finally I render, and resigne my selfe to thee Alm^t God (whose I am by Iustice, & frō whō this my beinge depends) with all that I am, haue, or can doe, or suffer in soule, and Body, Fame, or externall goods for tyme, and Eternitie. Soe that I doe reserue to my selfe noe will at all; but in all doe accept thy Will; vtterly forsakinge, neglectinge, & contempninge myne owne will; as if I had noe will at all. By which thou only deare God maye reigne in mee, doeing with mee, and about mee: as beinge but an instruement of thyne: what thou best likest, and pleasest now, and euer more.

Fiat, Fiat.

Amen, Amen.

*An Exercise of Denotion to our
Blissed Lady Mother of God.*

1. **H**AILE *sweete Mary*: haile
le most sacred Virgin; who
God before all ages did choose for his
most Sacred Mother.
2. Thou art betwixt God, and man:
that Blissed Mediatrix by whom the
highest things are ioyned to the
lowest.
3. Thou art the beginnunge of life,
the Gate, or entree of Grace, the safe
Hauen of the world sufferinge ship-
wracke.
4. Obtrayne for mee I beseech thee
perfect pardon of my sinns, and the
perfect Grace of the Holy Ghost.
5. That I maye diligentlie worship:
chastlye, and feruentlye loue thy
Sonne my Sauuiour, and thee the
Mother of Mercie.
6. Haile *sweete Marie*, whom,
forshewed in sundrie figuratiue spee-

ches, and promised in diuers Oracles of the Prophets; the Ancient Fathers did couet most earnestly.

7. O my Lady receiue mee for thy poore seruant: Adopt mee O Mother for thy Sonne!

8. Graunt that I may be numbred amonge them whom thou dost loue (whose names are written in thy Virginal breast) and whom thou dost teach, direct, helpe, cherish, and protect.

9. *Hayle sweete Marie;* whom God by a most Honorable Priuiledge did preserue from sinne.

10. And adorned with most singular Grace: and most excellent gifts.

11. O Glorious Virgin, O Gracious Virgin, O most pure Virgin chosen amongst thowands.

12. Doe not repell mee wicked sinner: doe not dispise, and reiect mee defiled with the filth of sinne.

13. But heare mee miserable wretch crying vnto thee, comfort mee desiring thee, and helpe mee trusting in thee. Amen.

*An Exercise to the Holy Angells,
and especially the Angell
Guardian.*

1. **I** Salute you O Holy Spirit,
and with all myne Hart Congratulate your Happinesse who continuallye contemplate, and behold the *Deiue Face*, and *Allsatiatinge goodnesse*!

2. You O Seraphim, Cherubim, and Thrones who are of the higher Ierarchie! you O dominations, virtues and powers of the middle! you O Princes, Archangells: and Angells of the lowest! who continuallye singe *Holy, Holye, Holye Lord God of Sabaoth.*

3. Thou my Lord hast made these holy Spirit, Angells, for my Benefite, and hast commanded them to keepe mee in all my wayes!

4. They doe therefore assist vs with greate care, and with watchfull en-

deauour at all tymes, and in all places succouringe vs.

5. They present our sighs, and sobbs to thee o Lord: they inflame our will, illuminate our vnderstandinge, and replenish our mind with holy thoughts.

6. They walke with vs in all our wayes, reioycinge at our virtues, and contristated at our vices.

7. Their loue is greate, and excessive towards vs.

8. They helpe such as are takinge pains, they protecte such as are at rest, they encourage such as fight, they crowne the conquerors: they reioyce with such as ioye, (I meane such as ioye in thee) and they suffer with such as suffer: (I meane such as are in sufferance for thee.)

9. Greate, and very greate is the Honour done, to man, to haue Angells to wayte on, and assist him.

10. O my Deare *Angell* Guardian gouerne, protecte, and defend mee: illuminate, comfort, and direct mee

now, and euer more.

11. O Blisfed *Angells* be you euer blisfed, and prayfed for all, and euerie Fauour, and benefitt you haue most louingely, and powrefullye bestowed on mee, and vouchsafed mee; and *one* (on my owne experience) a most singular *one*.

12. Graunt ô Father of Heauen, and Earth that they may euer reioyce concerning vs, [that is: by our practise of vertue] and that thou maist euer be prayfed by them, and vs, and that both they, and wee maye be brought into one sheepefould, that together wee maye confesse to thy holy name; O *Thou Creator of men, and Angells* Amen.

AN EXERCISE OF
Deuotion.

Towards our Holy Father, and Religious founder S. Bennet.

1. **H**ATLE most blifsed, and glorious Father; I congratulate with all my hart thy glorie, and grace with God.

2. I prayse likewise, and thanke the deuine goodnesse that made thee worthy, and brought thee to the same.

3. Bestowinge on thee, in this life very greate naturall, and supernaturall gifts, and graces by meanes whereof thou hast obtayned thy present most glorious, and happie condition.

4. In particular I prayse, and magnifie the same deuine goodnesse for that it gaue thee the grace in the very flowre, or prime of thy youth with

a chritstye mind to seeke after the sole felicitie of the future life.

5. And for that end to forsake all the vayne pleasures of this life, the solaces of thy Parents, kinred, and Countrey, the desire of humane sciences and learninge: and [generallye] all things that might not be needfull for thee towards attayninge the foresaid felicitie.

6. And I prayse, and magnifie the same deuine goodnesse for that by such callinge, and takinge of thee soe tymelye out of the world, and the snares of it: hee freed and secured thee from worse habits, and multitudes of sinns which the world [if thou hadst remayned longer in it] had bene apt to breed, and cause in thee.

7. I prayse, and magnifie the same deuine goodnesse for leadinge thee to a place of solitude, and there providinge for thee all corporall necessities towards his holy seruitce, and thyn owne soules good.

8. And especiallye for that the same deuine goodnesse it selfe vouchsafed to become thy immediate Maister, and Director: inspiring thee, and teachinge thee what to doe continuallye.

9. And gaue thee Grace, and strength to performe, and accomplish the things necessarie, and expedient to the end Hee called thee to.

10. And namelye to liue in mortification of body, and will; And as it were in continuall *prayer*, and *high Contemplation*.

11. I prayse, and glorifie the same deuine Goodnesse for bestowinge on thee the most necessarie giift of perseuerance by which thou didst remayne constant in such perfect deuine seruice from thy first *call* to the verie period of thy life.

11. That comeinge to dye, euen ripe for a most holye death, thou didst as it were passe from life to life: as one that feeles not what corporall death meanes.

13. Soe that thy expiration was Aspiration accordinge to what S. Gregorie the great saith of thee. *Vltimum Spiritum inter verba Orationis efflauit.* To witt. *His last breath was Prayer.* Passinge forth of the faithfull Contemplation of this life, to the reall, and beatificke contemplation of the other.

14. I now cordiallye congratulate the perfect felicitie thou enioyest.

15. And since I am called by the diuine Grace (as I truly hope) to liue accordinge to thy holye Rule for my Saluation, and Perfection; vouchsafe thy Holy intercession for that end that I maye through Gods Grace liue accordinglye, and dye consummated, and perfect therein, and thereby; for without his Grace I can doe nothinge.

16. And as the said S. Gregorie saith thou framedst thy Rule accordinge to thy holye life, sweete *Iesus* giue mee grace interiorlye, and exteriorlye to be a faithfull Imitator thereof.

17. That I may be led by the same
Guide the Holy Ghost.

18. And Exercise true *Spiritual*
Prayer the only meanes to all vertues.

19. That I may in all things abandon
 my selfe with all puritie of In-
 tention.

20. And doe all good, and abstay-
 ne from all euill which interiorly,
 and exteriorly may concerne mee.

21. Especially in all things occur-
 ringe, patientlye to suffer all iniuries,
 and Crosses.

22. And that all maye be accom-
 plished; God grant mee, as hee did
 to thee, the gift of *perseuerance*.

23. That I expiringe maye be ad-
 mitted into the happy societie of
 thee, and thy faithfull followers.
 Which God grant *Father Sonne*, and
 holyc *Ghost*. Amen.

*This Exercise is S. Bennets was the
 Denation of the Venerable Father Ben-
 net before mentioned to give God than-
 kes for the happinesse of his Religious
 vocation, which I haue here inserted.*

as beinge gratefull to those of the same
profession, and not ungratefull to any
devout soule.



HAYLE IESVS.

*Or Acts upon the life, and Passion
of our Saviour Iesus-Christ.*

Which are indeed *instar Omnium*, &
doe contayne in them Acts of all
kind of Prayer, as Contrition,
Resignation, loue, or what else
soever. As a devout soule in her
Mentall Exercises thereupon may
easilye experience.

THE FIRST EXERCISE.

HAYLE *fineste* Iesus, Pray
for us, *se*, honour, and glorie be to
thee O Christ: who for my sake hast

vouchsafed to come downe from the Royal seates, and from the mellifluous Boosome of thy Deuine Father into this valley of miserie; And to be conceiued, and incarnated, and made Man by the Holy Ghost in the most chaste wombe of the most sacred Virgin Mary.

2. Choose I beseech thee my Hart for thy dwelling place; Adorne itt, replenish it, with Spirituall gifts, and wholye possesse itt.

3. O that I were able by profound humilitie to inuite thee to itt: and with an ardent Affection to receiue thee, and after hauinge receiued thee, to retayne thee with mee!

4. O that I were soe fastned vnto thee that I might neuer depart, or turne away my mind from thee!

5. *Haile sweete Iesus, Prayse, Honour. and Glory be to thee o Christ:* Who wouldst that the Virgin Marie hauinge conceiued thee: should make hast to visit her Cousin Elizabeth, & didst inspire her, that shee should

salute, and assist Her.

6. And thou hast vouchsafed ô Christ to lye hidd for nine months together in the most chaste wombe of the sacred Virgin Mary.

7. Powre into my soule ô *Iesus* the Grace of perfect humilitie, and imprint it most deepelye in my Hart, that I may be found readye alwayes to serue, and obey thee.

8. Grant that my Hart maye loath all transitorie things, and may incessantly perceine that thou dost possesse, and duell in itt.

9. *Hayle sweet Iesus, Prayse, Honour, and Glory, be to thee ô Christ* who hast vouchsafed to be borne of thy Virgin Mother, poore, and passible without any payne, or detriment to her Virginitie, in a poore stable.

10. Whom beinge borne shee humbly adored.

11. O that it were thy will to be continually borne in mee by a new fervour of Spirit!

12. And that I may be wholly burnt with the fire of thy love.

13. O that thou wert the only comfort, desire, and sollace of my Hart!

14. O that I did seeke after thee Alone, thinke on thee Alone, and loue thee Alone!

THE II. EXERCISE.

1. **H**AYLE *sweete Iesus, prayse, honour, and glorie be to thee* O Christ. Who beinge borne in the depth of winter didst not refuse to be swaddled in poore cloaths, and weepinge to be laid in the manger, and as a little infant to sucke milke from thy Mothers breasts.

2. I adore thee most deare Redeemer, Kinge of Angells.

3. Hayle Prince of Peace, light of the Gentils, and most desired Saviour.

4. Grasse O Lord that I may alwayes stand in thy sight, truly hum-

ble, and truly poore in Spirit.

5. Graunt that for thy Holy namesake I may willingly endure all kind of Mortifications, and may loue nothinge in this world besides thee, nor wish to possesse any thinge but thee.

6. *Hayle sweete Iesus*, whom the celestiaall legions of Angells did honour newly borne with ioyfull prayes: And the shepheards deuourly seekinge, and findinge; adored with admiration.

7. Graunt that I may ioyfully without tediousnesse perseuer in thy prayes, and seruice.

8. *Hayle sweete Iesus*, who wouldst vpon the eight day like other childeren be circumcised, and beinge yet an infant shedd thy pretious Blood.

9. And for our singular Comfort wouldst be called *Iesus* which signifieth a Sauiour.

10. O that it would, please thee to admitt mee beinge circumcised

from all bad thoughts, words, and workes into the number of thy children.

31. Thou o Lord art called *Iesus*, that is to say a Sauuour; be thou therefore my Sauuour, and saue mee.

32. *Hayle sweete Iesus*, whom the sages with a deuout seekinge found by the direction of a starre, and hanginge found most humblye adored.

33. Offeringe vnto thee guifts of gold, Frankincense, and Myrrhe.

34. Graunt o Lord that with these blisfed men I may alwayes seeke, and adore thee in *Spirit*, and *Truth*.

35. Graunt that I may offer dayly vnto thee the gold of bright shininge Charitie, the Frankincense of sweete sinelling Deuotion, and the Myrrhe of perfect Mortification.

36. *Hayle sweete Iesus*, who for our sakes wouldst be subiect to the Law, and to giue vs an example of Humilitie wouldst be carried to the Temple by thy Mother, and be redeemed with an offeringe ordayned for such as were poore.

17. Where iust Simeon, and Anne
the Prophetesse reioycinge greatly
at thy presence gaue very glorious
Testimony of thy Dignitye.

18. O that all Pride were vtterlye
throwne downe in mee!

19. O that all desire of humaine Fa-
uour, and itch of selfeloue, were
cooled, and cured in mee!

THE III. EXERCISE.

1. **H**AYLE *sweete Iesus*, pray-
se, honour, and glory be to
thee O *Christ*: Who stayinge in the
Temple wert for the space of three
dayes with greate greife sought by
thy deuout Mother, and at length
with greate ioy found by Her sittin-
ge in the midst of the Doctors hear-
inge them, and proposinge questions
to them.

2. Would to God thou wouldst giue,
and Communicate thy selfe in such
sort vnto mee that I might neuer be

separated from thee, nor euer be de-
priued of thy comfort.

3. *Haile sweete Iesus*, who for the
space of thirtie yeares remayning
vnknowne hast vouchsafed to be re-
puted by the Iewes the sonne of Io-
seph the Carpenter, and of his wife
the blisfed Virgin Marye.

4. Let thy Grace I beseech thee,
plucke vp, and vtterlye roote out of
the fund of my soule all pride, and
Ambition.

5. O that I maye delight to be vn-
knowne, and to be esteemed vile,
and Base!

6. *Haile sweete Iesus*, who hast not
disdained to come to the riner of
Jordan, and entringe into it, there
to be baptized by thy seruant Iohn
the Baptist.

7. I would through thy merites I
might become most cleane, and pure
cuen in this life.

8. *Haile sweete Iesus*, who for our
sakes abidinge amongst wild beaſts
in the desert, & fastinge forty dayes,

and forty nights, and perseveringe in prayer haſt permitted thy ſelfe to be tempted by Satan.

9. And ouercominge Him haſt bene honored with the miniſterie, and ſeruice of Angells.

10. Giue mee Grace that I maye chaſtiſe, and ſubdue my fleſh with all the vicious affections thereof.

11. Giue mee Grace that I may conſtantlye perſeuer in Prayer, and other ſpiritual exerciſes.

12. Lett not temptation I beſeech thee deſile mee, but rather let temptations purge mee, and ioyne, and vnite mee vnto thee.

13. *Haile ſweete Ieſus*, who to the end thou mightſt gather together the diſperſed children of God haſt vouchſafed to preach Penitance, to call Diſciples, and out of them to chooſe twelue Apoſtles to be eminent preachers of thy Faith.

14. Draw mee after thee, and powerfully ſtirre vp my Hart to loue thee.

15. Grant that I may adhere to thee Alone. Amen.

THE IV. EXERCISE.

1. **H**AYLE *sweete Iesus, prayse, honour, and glorie be to thee o Christ.* Who for mee hast suffered many afflictions, Heate, Cold, Hunger, Thirst, Labours, and miseries.

2. Graunt that I may receive from thy Hand cheerefully all Kind of Aduersitie.

3. *Hayle sweete Iesus.* Who thirctinge the conuersion of soules, hast passed whole nights in Prayer.

4. Hast beene wearied with trauelling, hast passed from Countrie to Countrie, from Cittie to Cittie, from Towne to Towne, from Village to Village.

5. Lett thy loue make mee quicke, and readie to all good things that I be neuer slouthfull in thy seruice.

6. Graunt that euerie where I may haue zeale of thyne Honour, and imploye my selfe wholly in thy seruice.

7. *Hayle sweet Iesus prayse, honour, and glorie be to thee o Christ.* Who conuersinge with men hast vouchsafed most willingly to comfort them. & by many miracles most mercifullie to cure their Maladies, and diseases.

8. Giue mee a deuout hartfull of affection, and compassion: whereby I maye pittie other Mens afflictions: and maye haue as greate a feelinge of their miseries, as if they were myne owne.

9. Whereby alsoe I maye beare patientlie with all Mens imperfeciōs, and cheifelye to my abilitie succour them in their necessities.

10. *Hayle sweete Iesus prayse, honour, and glorie be to thee o Christ.* Who hast not shunned the company of Publicans, and sinners, but hast afforded them thy most louinge Familiaritie, and readie pardons of sinns, to Mathew, Zacheus, Mary

Magdelene, and to the weoman taken in Adulterie, and to the rest that were repentant.

1. Grant that I maye embrace all men with cheerefull houe, and Charitie.

2. May readilye forgieue those that offend mee.

3. May perfectlye loue those that hate mee.

4. *Haile sweete Iesus*, who for my soules sake hast suffered many injuries, many Blasphemies, many reproches, and infinitt abuses of those on whom thou hadst bestowed many Benefits.

5. Giue mee a Hart truely innocent, and simple: that I may sincerely loue myne enmies, and vnfainedly pittie them.

6. And Rendringe good for euill may through perfect charitie, and meeke patientte perfectlye please thee. Amen.

THE

THE V. EXERCISE.

1. **H**ayle sweete Iesus, prayse, ho-
nour, and glorie be to thee O
Christ. Who cominge to Ierusalem,
in a meeke, and gentle manner didst
ride vppon an Asse: and amidst the
prayses which were sung by the
people that came to meete thee, didst
poure forth teares bewailing the
ruine of the Citie, and destruction
of those vngratefull soules.

2. O that I might neuer be deligh-
ted with the prayses, and Favour
of Men!

3. But alwayes be profitablye im-
ployed in internall teares of com-
punction, and Déuotion.

4. Hayle sweete Iesus, whom Iudas
the trecherous Disciple sold for a lit-
tle Money to the Iewes who did per-
secute thee, and conspire thy death.

5. Roote out of my Hart all euill
desires of transitorie things.

6. Graunt that I maye neuer pre-
ferre any thing before thee.

7. *Hayle sweete Iesus, prayse. ho-
nour, and glorie be to thee o Christ.*
Who in Ierusalem accordinge to the
Law didst eate the Paschall Lambe
which thy Disciples, and giuinge
them an Example of Humilitie, and
Holye Charitie kneelinge vppon the
ground didst wash their feete, and
hauinge washed them didst wipe
them with a towle.

8. Would so God this example might
peirce my Hart, and ytterly throw
downe in mee all pride, and lofti-
nesse.

9. Giue mee o Lord a most profound
Humilitie by which I may without
difficultie, cast my selfe at all mens
feete.

10. *Hayle sweete Iesus,* who with
an vnspeakable Charitie hast institu-
ted the Sacrament of the Eucharist,
And with a wonderfull liberalitie
hast in it, giuen thy selfe to vs.

11. Stirre vp in mee a Desire, and

enkindle in the intymme of my soule
a most vehement hunger of this most
Venerable Sacrament.

12. Grant that when I come to that
Table of life, I may with a chaste Af-
fection, singular humilitie, and per-
fect puritie of Hart receiue thee.

13. *Hayle sweete Iesus*, who beinge
about to leaue this world didst ex-
hort, and comfort with words full
of vnspeakable sweetenesse thy elect
Disciples, and with most ardent
prayer didst recommend them to
thy Father.

14. Giuinge testimony thereby how
tenderlye thou louedst them, and vs
alsoe who were to receiue thy faith
by them.

15. Grant that thy word maye be
trulye pleasinge to mee, and sweeter
then the Honnie, and the Honnie com-
be to my soule.

16. O that the Spirit of that fierie
Exhortation might enter into my
Hart, whereby I might wholye be
transformed into loue! Amen.

THE VI. EXERCISE.

1. **H** *Ayle sweete Iesus, prayse,*
Honor, and Glorie be to thee
2. *Christ.* Who goinge forth with thy
Disciples beyond the riuer Cedron
didst enter into a garden where thou
forstwest thou shouldst be taken.
3. O that I could vterlye forsake
my owne will, and alwayes loue,
and follow thyne!
3. O that (for thy Honour, and for
the saluation of my Bretheren) I
could with an vndanted mind vnder-
dergoe any aduersitie whatsoeuer!
4. Yea that I might not feare (if it
pleased God) to expose my life for
them.
5. *Ayle sweete Iesus,* who imme-
diately before thy Passion didst be-
ginne to feare, to grieve, and be sad,
takeinge vppon thyselfe our weak-
nesse.
6. That by this thy infirmitie thou

might comfort, and strengthen those that tremble at the expectation of Death.

7. Preserve mee I beseech thee as well from vicious sadnesse, as from foolish ioye.

8. Grant that all the greife I haue hitherto sustained may redound to thy Glory, and the remission of my sinns.

9. *Haile sweete Iesus*, who fallinge vppon the ground prayedst vnto thy Father, and humblye offeredst vp thy selfe wholye vnto Him sayinge *Father thy will be done*.

10. Grant that in all necessities, and Tribulations I maye haue recourse vnto thee by Prayer.

11. And that I may giue, and resign my selfe wholye to thy Will.

12. That I may with a quiet mind receiue all things as from thy hands.

13. *Haile sweete Iesus*, who beinge touched with a compassionate Affection towards thy beloued Disciples didst preferre their sorrow before thy Greife.

14. And interruptinge thy Prayer (to which thou was most Attentive) cominge the third tyme vnto them didst raise vp their dejected minds, and drowſie Spirits to the Exercise of Prayer.

15. Graunt that in all my Workes, & Exercises I maye ſlie all vicious ſluggiſhneſſe.

16. Grant that with a vigilant mind, I may cheerefully ſerue thee.

17. That I maye euer for thy ſake on all Occaſions forſake my ſelfe, & preferre the good of my neighbour before my priuate deuotions. Amen.

THE VII. EXERCISE.

1. **H** Ayle ſweete Ieſus, Prayſt, Honour, and Glorie be to thee o Chriſt. Who beinge in an Agonie didſt pray very longe.

2. And beinge Creator of Heauen, and Earth, the Kinge of Kings, and Lord of Angells didſt not diſdayne

to be comforted by an Angell.

3. Grant in all aduersitie, & desolation; in all tribulation, and Affliction, that I may seeke comfort from thee onely.

4. And that I maye find helpe, and assistance at thy hands.

5. O that I could in all Euent wholely relie on thee!

6. And leave my selfe wholely to thy fatherlie care.

7. *Hayle sweete Iesus*, who by reason of thy greatnesse, and vehemencie of greife hadst thy Body moistned all ouer with a bloodye sweate.

8. O that all the parts of my interior Man would sweate out holy teares of Contrition!

9. *Hayle sweete Iesus*, who of thy owne accord offeredst thy selfe to be taken by Iudas the Traitor, & other thyne enemies thirstinge after thy Blood, and desiringe thy death.

10. Graunt that for the honour of of thy name I maye not flye aduersities.

11. But maye cheerefullye goe to
meete them.

12. And ioyfullie receiue them, as
precious tokens sent from thee.

13. And humblic, and constantlie
endure them, as long as it shall please
thee.

14. *Hayle sweete Iesus*, who didst
louinglie kisse the traitor Iudas com-
minge deceitfullye to thee.

15. Shewing by the calmenesse of
thy countenance, and sweetenesse
of thy words, that thou didst loue
him.

16. Graue I may shew my selfe lou-
inge, and mild to All myne enimies.

17. That I maye pardon them from
my hart, howsoever they shall of-
fend mee.

18. And tolletate, and loue them,
as the Ministers of thy will, and pro-
moters of my Salvation.

19. *Hayle sweete Iesus*, who didst
permitt thyne enimies most furiously
to lay their Sacrilegious hands vppon
thee.

10. And beinge cruellye bound by them, didst not reuenge, but mildly endure the reproaches, Blasphemies, and iniuries wherewith they did most wickedly affront thee.

11. O that beinge freed from the bonds of vices I may be fast tied to thee, with she sweete chaines of Loue!

12. O that thou wouldst bestow vpon mee the grace of true patience. Amen.

THE VIII. EXERCISE.

1. **H**ail *steete Iesus, Prayse, Honour, and Glorie be to thee*
Christ. Who did restore, and heale the cure of Malchas one of thy furious Persecutors cutt off by Petrus thy cheife Disciple.

2. That rendringe good for euill, the riches of thy mercie, and mildesse might shine forth to vs.

3. Grant I beseech thee that the de-

fire of Reuenge maye neuer haue place in my hart.

4. Grant that I maye beare intimate compassion, and Affection towards all such as offend mee.

5. *Hayle sweete Iesus*, who like a Lambe amongst rauenous Wolues didst remayne in the hand of repro-bates.

6. Thy Disciples, & all friends runninge awaye, and forsakeinge thee.

7. Strengthen my too too greate weakenesse, and make sted-fast my too too greate Inconstancie, with the most stronge support of thy Grace.

8. *Hayle sweete Iesus*, who sufferedst thy selfe to be led bound as a Malefactor, and theise by a troope of soldiers vnto Annas, and to be presented before him.

9. O vnspeakeable mildnesse of my Redeemer!

10. Behold whilst thou art taken; whilst thou art drawne, whilst thou art haled: Thou dost not complaine,

Thou dost not murmure, thou makest noe resistance.

11. Grant ô Lord that these examples of thy virtues maye shine in mee to my Good, and thy euerlastinge Glorie.

12. *Hayle sweete Iesus,* Kinge of heauen, and earth: who standinge humbly like a base, and abiect person before the prowd Bishop didst with great modestie receiue a cruell blow giuen thee vppon the face by one of his seruants.

13. Suppress I beseech thee in mee all Motions of Anger, and wrath; dull all the stings of Indignation, and extinguish all desire of reuenge.

14. That euen prouoked with iniuries, I may not be troubled.

15. I maye not strue, or make any Tumult.

16. But sufferinge all things with a meeke, and patient mind, I maye render good for euill, and euer be steadie to Favour those, who most Crosse, and molest mee. Amen.

THE IX. EXERCISE.

1. **H**ail sweete Iesus, Praise,
Honour, and Glory be to thee
O Christ. Who didst suffer thy selfe to
be shamefullie ledd bound to Cai-
phas that thou mightst restore vs to
true Libertie, freeing vs from the
bonds of euerlastinge Death.
2. Graunt that in the very midst of
Derisions, and contumelies; I may
giue thee thanks with all my hart.
3. And that by them I may be ad-
uanced, and increased in thy loue.
4. Hail sweete Iesus, whom Pee-
ter the cheife of thy Apostles thrice
denied, and yet thou most merciful-
lie lookedst vppon him, and prouo-
kedst Him to repentance, and holye
teares for his offence.
5. O that it might please thee in like
manner to looke vppon mee with
that louely eye of thy Mercie.
6. That with due teares of Repen-

tance, I may bewayle my sinns past.

7. And hauinge bewayled them, may not heereafter any more returne to them agayne.

8. *Haile sweete Iesus*, who with a pleasing countenance, and modest looke standinge before the Bishops, and the elders of the people of the Iewes didst not disdain to be falsely accused, and suffer many iniuries.

9. Grant that I maye neuer vtter any falsitie, or calumniare any Man.

10. But maye suffer such calumnies as are laid against mee, with greate tranquillitie of hart.

11. And referringe all difficulties to thee, with silence I maye expect thy Grace, and comfort.

12. *Haile sweetest Iesus*; who whilst thou madst profession of the Truth affirminge thy selfe to be sonne of God, adiured by Caiphas in the name of God; yet didst thou not disdayne to be esteemed a blasphemmer by the said Caiphas, and his assistants.

13. Grant in all places, and before

all men I may stand to the Truth, and in awe of the presence of thy Diuinity, and Maiestie; not to feare the censures, and Iudgements of Men.

14. *Haile sweete Iesus*; who by the wicked Iewes wast proclaymed guiltie of Death, and without cause condemned.

15. That by thy vniust condemnation thou mightst deliuer vs from the guilt of our sinns wherewith wee were iustly attainted.

16. Graunt that I maye reiect all sinister, and rash suspicions.

17. That I may suffer without any bitterness of hart all such wrongfull detractions, and wicked iudgements as others shall deuise against mee.

18. And that on all occasions I maye retayne by the helpe of thy Grace a quiet, and vntroubled mind.

THE X. EXERCISE.

1. **H**ayle sweete Iesus, Prayse,
Honour, and Glorie be to
thee o Christ: Who for my sake wast
made the disgrace, and scorne of men
and the out cast of the people.

2. And didst not turne away thy
sacred face (which the Angells desi-
re to behold) from the filthy spittle
of thy Adversaries.

3. Grant that I may imitate thy
meeknesse, and patience.

4. Hayle sweete Iesus, who didst
vouchsafe to be most cruellye beate,
and buffeted, and most vnworthilie
reproached, and reuiled for my sake.

5. Grant I beseech thee, that I maye
neuer refuse to be disgraced, and to be
reputed base, and vile.

6. And accordinge to thy permis-
sion be contented to be exercised
with all kind of iniuries.

7. That I maye receiue them not as

from men; but from the hand of thy fatherlye mercie.

8. *Hayle sweete Iesus*, who didst permitt thy selfe to be mocked, and scoffed; and thy louely face (which to behold is the cheifest happinesse) for thy greater derision to be blind-folded.

9. Grant that the vayle of ignorance beinge taken away I maye be endued with the knowledge of thy Will.

10. Imprint in my hart a continuall remembrance of thee.

11. *Hayle sweete Iesus*, who for my sake wert diuersly afflicted by the Iewes for a whole night together.

12. Thou knowest O Lord how hard a thinge it is for mee to suffer though neuer for small a matter.

13. Out of thy Mercie therefore assist my frailties, and graunt that I maye not towardlie fall, or faint at the cominge of any aduersitie.

14. *Hayle sweete Iesus*, who didst permitt thy selfe (beinge mocked, &c

bound to be led to the Prophane
Tribunall of Pilate the Iudge, and in
a disdaynefull manner to be presen-
ted before him; thou thy selfe beinge
the iudge of the liuinge, and the
dead.

15. Grant that I maye be trulye sub-
iect to my Superiors, and all Pow-
res ouer mee ordained by thee.

16. That I maye obey my Equalls,
and loue, and honour all Men.

17. Grant that I maye not feare
other mens Iudgments of mee, but
may receiue them with a readie, and
meeke mind. Amen.

THE XI. EXERCISE.

1. **H**Ayle sweete Iesus, Praise,
Honour, and Glorie be to thee
Christ: Kinge of heauen, and Earth:
who didst affirme that thy Kingdo-
me was not of this world; that by
this thy profession thou mightst auert
our harts from the Loue of this pre-
sent life.

2. Graunt I beseech thee that in Affection I may renounce all worldly, and transitorie things; lett my hart desire nothinge that is subiect to corruption.

3. But lett it loue thee only, the true, and euerlastinge good.

4. *Hayle sweete Iesus*, who standinge before Pilate didst humbly hold thy Peace, whilst the Iewes did wrongfullie accuse, and calumniate thee.

5. Grant O Lord that I may neuer be troubled at other mens slaunderinge mee.

6. But that I maye with silence ouercome all iniuries.

7. Giue mee the perfect Grace of humilitie by which I maye neither desire to be prayesed, or refuse to be contemned.

8. *Hayle sweete Iesus, Praise, Honour, and Glorie be to thee O Christ.* Lambe without spott against whom the wicked Scribes, and Pharisees did rage with almost obstinate hatred.

9. For though Pilate gaue Testimonie that hee found in thee noe cause deseruinge Death, yet they would not be appeased from seekinge after thy Death.

10. Grant that I maye imitate thy Innocencie, and Patience.

11. That I maye both liue well, and liuinge well be contented to be euill spoken of, and mispired.

12. *Hayle sweete Iesus*, who with greate exclamations, and much noise of people like a most hainous malefactor wast drawne from Tribunall to Tribunall; from Pilate, to Herod: through the midst of the Cittie.

13. Grant that I be not deiected with any iniuries of myne enemies.

14. And that I be not much ashamed of Contempt.

15. To the end that by thy gracious assistance I maye possesse my soule in Patience.

16. *Hayle sweete Iesus*; who beinge asked Vaine Questions by Herod, &c.

in sundrie things falsely accused by the high Priests, and Scribes, didst humbly, and prudentlie hold thy peace.

17. Giue mee that restraint of tongue, which maye be acceptable to thee.

18. That I may loue to speake well, and thinke rightly of all Men.

Amen.

THE XII. EXERCISE.

1. **H**Ayle sweete Iesus, Praise, Honour, and Glorie be to thee O Christ: Who by thy silence condemning Herods vaine desire wouldst not without good cause, and for a good end delight his curious eies by workinge a Miracle. And didst thereby giue vs a lesson to auoid ostentation in the presence of greate men.
2. Powre into my soule thy Spirit of profound humilitie.
3. Mortifie, and extinguish in mee

all ticklinge of vayne Glorie.

4. Grant that I maie not seeke to gaine the praises of Men; but to doe all purelie for thyne only Honour, & Glorie.

5. *Haile sweete Iesus*, who didst not disdain to be scoffed at by Herode, and his whole Army, and to be clothed in a white Garment like a fool, or a mad man.

6. Graunt that I maie rather choose to be reputed base, and abiect with thee then Glorious with the world.

7. That I may esteeme it better, and more worthy to suffer disgrace for thy loue; then to shine in the vaine honour of the world.

8. Grant that knowinge throughlie mine owne iniquitie, and myne owne vnworthynesse; I maye grow base in mine owne conceit; and despise reprehend, and bewaile my selfe.

9. *Haile sweete Iesus*, who beinge compared with the notorious theife Barrabas wast iudged more wicked, and more worthy of Death than hee.

10. The Murtherer is set at libertie
and the enulous Iewes demand thy
death, who art the Author of life.

11. Thou art indeed that liuinge stone,
reiected by Man, but chosen by
God.

12. O that I maye preferre nothinge
before thee, or change thee for any
Thingel

13. O that I could esteeme all things
as dunge, and filth; to the end I maye
gayne, and esteeme thee!

14. Grant ô Lord that the blott of
ennie may neuer staine my soule.

15. *Hayle sweete Iesus*, who beinge
stripped naked in the pallace, and
bound to a pillar didst suffer thy
most naked, and immaculate flesh to
be rent with most cruell scourges;
that with thy soares thou might
heale our wounds.

16. O amiable Iesus; I make choice
of thee couered with stripes for the
spowse of my soule!

17. Desiringe to be inflamed, and
burned with the Fyre of thy most
sweete loue,

8. Strippe my hart naked I beseech thee from all indecent cogitations.
9. Grant that I maye now patiently suffer the scourges of thy Fatherly correction. Amen.

THE XIII. EXERCISE.

1. **H**ayle sweete Iesus, Prayse, Honour, and Glorie be to thee Christ: vppon whom all discharged inspeakeable iniuries, and contumelies.
2. For they clothed thee Kinge of Glorie with a purple garment for thy greater affront.
3. They fastned vppon thy deuine head a crowne of thornes.
4. They putt into thy hands a scepter of reed, and kneeling downe in a scornewfull manner saluted thee sayinge: *Hayle kinge of the Iewes.*
5. Plant I beseech thee in my hart the memorie of thy Passion.
6. Lett scornes for thy sake, be my

Glorie, and iniuries, and affronts
my Crowne.

7. *Hayle sweete Iesus*, who didst not
refuse for my sake to be beaten with
a reed, to be buffeted, to be spitt vp-
pon, and to be the object of all kind
of derisions.

8. I beseech thee by thy wounds, by
thy Blood, by thy Disgraces, and by
all the greife, and sorrow which
thou sufferedst for mee, to endue
my soule with all thy patience, and
those Graces.

9. That thou wilt copuert mee, and
all I haue to thine euerlastinge prai-
se, and Glorie.

10. *Hayle sweete Iesus*, Who beinge
defiled with spittle, rent, and disfi-
gured with stripes, bound, and who-
le miserable, wast brought forth as a
spectacle to the enraged people wea-
ringe a crowne of Thornes, and a
robe of purple.

11. Graunt that with my hart I maie
utterlie tread vnder foote, spitt vp-
pon, and haue in detestation all
ambition,

ambition, ostentation, worldly pompe, and vanitie, and all earthlie dignitie.

11. That by profound humilitie, and true contempt of my selfe, I may incessantlie runne towards the Glory of thy heauenlie felicitie.

12. *Haile sweete Iesus*, who beinge declared Innocent by Pilate the Iudge, didst not refuse to heare the furious outcries of the Iewes, by which they demanded that thou shouldst be crucified.

13. Grant that I may liue innocently, and not be troubled by reason of Other mens euill will towards mee.

14. Giue mee this Grace that I maie neither backbite other Men, or willinglie giue eare to those that doe it.

15. But that still I may haue a good opinion of others, and beare other mens imperfections with a true compassion.

16. And loue all men for God, and a God with a pure, sincere, and

THE XIV. EXERCISE.

1. **H** *Ayle sweete Iesus, Praise, Honour, and Glorie be to thee a Christ: Who didst permitt thy selfe in the presence of thy people to be vniustlie condemned to the most ignominious Death of the Crosse.*
2. That thou mightst free vs from the sentence of eternall Death.
3. Grant that I may seeke thy honour, and rather choose to be exercised with thee in Aduersitie then by forsakinge thee to enioye the commodities of this life.
4. *Hayle sweete Iesus, who beinge deliuered ouer to the pleasure of those who did persecute thee, didst suffer greate payne by puttinge of the purple garment which did sticke vnto thy soares, and puttinge on thyn owne againe.*
5. Grant that after I haue putt of the

garment of my Bodie, and am vested with the robe of perfect brightnesse I maye appeare adorned with thy meritts.

6. *Hayle sweete Iesus*, Who with many disgraces, and iniuries offered thee didst carrie thy Crosse on with great payne vppon thy sacred, and torne sholdiers.

7. And beinge weary, and breathlesse didst languish vnder the burden.

8. Grant that with feruent Devotion I may embrace the Crosse of myne owne Abnegation.

9. And with an ardent charitie imitate the Examples of thy virtues.

10. And may humbly follow thee vnto Death.

11. *Hayle sweete Iesus*, Who in that lamentable iorney in which thou went to thy death, didst meekely admonish the Weomen that did bewayle thee, to bewayle themselves, and their childeren.

12. Giue mee acceptable teares of

Compunction with which I may truly bewaile my sinas, and mine owne ingratitude.

13. Giue mee Teares of deuour compunction, and of holie loue which may melt my hard hart, and make it gratefull vnto thee.

14. That I maye loue thee alone, and rest in thee only.

15. *Mayle sweete Iesus*, Who beinge led out with two theeues, didst not refuse to be driuen forward, to be vrged, and hastened, and in many other sundrie manners to be afflicted.

16. Draw mee after thee, and lett mee cheerefullye follow thee.

17. Grant that I maie reioice in thee Alone.

18. Glue mee grace to loue thee, and tender *Loue for Loue*.

THE XV. EXERCISE.

1. **H**AYLE *sweete Iesus, Pray-
se, honour, and glorie be to
thee* O Christ: Who hauinge thy shoul-
ders bruised with the weight of the
Crosse, didst at lenth arriue wearie at
the place of execution.
2. Where Wine mingled with Gall
was offered thee to refresh thy lan-
guishinge forces.
3. O that thou wouldst extinguish
in mee the allurements of Gluttonie,
and the Concupiscences of the flesh!
4. And cause in mee an auersion, &
horror from all impure, and vn-
lawfull delight.
5. And that I may eate, and drinke
soberly to the glorie of thy name.
6. That I maye hunger, and thirst
after thee alone.
7. And in thee place my delight, &
ioye.
8. *Hayle sweete Iesus, Who didst*
M iij

not disdaine to be stripped naked vpon Mount Caluarie in the sight of the people.

9. And to suffer a most bitter paine by thy soares renewed with the pul-linge of thy cloaths.

10. Graunt that I maye loue pouer-
tie of Spiritt, and neuer be troubled
for any worldly want.

11. Grant that by thy example I
may endure, and suffer any corporall
necessities, or calamities whatsoeuer.

12. *Hayle sweete Iesus*, Who beinge
naked didst not refuse to be rudely
stretched out vpon the Wood of the
Crosse, and cruellie fastned with
nailes vnto the same.

13. In this manner didst thou suffer
thyne innocent hands, and delicate
feete to be most greiuously wound-
ded, and all thy sacred ioints to cracke,
and be put out of ioint.

14. Grant mee O Lord that with a
faithfull, and gratefull mind I maye
consider this thy vnspeakeable Cha-
ritie with which of thyne owne ac-

cord thou didst stretch forth thyne armes, and willingly offered thy hands, and feete to be peirced.

15. Vouchsafe ô Lord to enlargeth, and extend my hart with the perfect loue of thee.

16. Peirce it, and fasten itt vnto thy selfe with the most sweete naile of Charitie.

17. And all my senses, cogitations, and affections inclose only in thee.

Amen.

THE XVI. EXERCISE.

1. **H**AYLE *sweete Iesus, pray-
se, honour, and glorie be to
thee ô Christ:* Who didst hange (thy
hands, & feete beinge peirced) three
howres vppon the shamefull wood
of the Crosse, and shedding in grea-
te aboundance thy pretious Blood
didst of thyne owne accord endure
vnspeakeable torments through out
thy whole Bodie.

M iij

2. Lift vp I pray thee vppon the wood of thy Crosse my miserable soule groneling on the ground.
3. O heathfull Blood! o reuiuinge Blood!
4. O that thou wouldst purge, and throughe heale mee beinge washed with this thy precious Blood!
5. O that thou would offer this thy Blood to thy father for a perfect satisfaction of all myne iniquities!
6. Grant I beseech thee that myne inward Man maye with ardent Affection mentally receiue, and lick the liuely dropps of thy precious Blood, and maye truly *saff how sweete thy Spirit is.*
7. *Haile sweete Iesus:* Who hanginge vppon the Crosse in the midst betwixt two notorious theues wast *reputed with the wicked.*
8. That by thy incomprehensible humilitie, and Patience, thou might amend, and withall satisfie for myne immense impatient Pride.
9. Lift vp I beseech thee my Spirit

alost that from above I maye dispise
all things transitorie.

10. That I maye only admire thee
my God Crucified for mee.

11. Lett mee thinke, speake, and
dreaume of thee.

12. *Haile sweete Iesus*, Who wast
for good, euen to those that were
for wicked; that for the verie same
parties who did crucifie thee thou
didst praye vnto thy father, sayinge
Father forgive them, for they know
not what they doe.

13. Giue mee I beseech thee the gra-
ce of true meekenesse, and Patience,
by which I maye accordinge to thy
Commandement, and example loue
myne enemies.

14. And doe good to those that ha-
re mee.

15. I hartilie pray vnto thee, for
those that hurt, and persecute mee.

16. *Haile sweete Iesus*, who wouldst
that the Title written in Hebrew,
Greeke, and Latine (as it were the
Trophie of thy Victorie) should be

fastned to the Crosse: that wee be-
holdinge it, might courageously fight
against our inuisible enemies.

17. Protect mee vnder this Title
against the wiles, and decents of the
Diuell.

18. Teach mee vnder this Title to
ouercome all Temptations, and to
subdue all uices.

19. That hauinge by Grace conque-
red them, I maye freelic prayse, and
Glorifie thy holy name. Amen.

THE XVII. EXERCISE.

1. **H**AYLE *sweete Iesus, Prayse,*
Honour, and Glorie be to thee
Christ. Whose garments the soul-
diuers hauinge deuided amongst them-
selues did leaue thy coate which was
without seame (and signifieth the
vnitie of the Church) vndeuided.
2. Powre downe into my hart, I
beseech thee the Spirit of Peace,
and Vnion.

That I may neuer through my fault, deride, or trouble the concord, and vnion of my Bretheren.

4. But that I maye alwayes endeauour to repaire diuisions, and pacifie troubles.

5. *Haile sweete Iesus*, Who sufferinge vppon the Altar of the Crosse incomprehensible torments, and insupportable languishes; wast shamefully reproached, and scorned by the Iewes, who vomited out of their wicked Mouths sundrie Blasphemies against thee.

6. Grant O Lord that beinge mindfull of thy humilitie, and Patience, & mildnesse, I maye quietlie, and cheerefully suffer, paynes, disgraces, Persecutions, infamie, and contempt of my selfe.

7. And may remayne with thee nayled to the Crosse euen to the end.

8. Let noe violence of temptation, noe stormes of Aduersities, noe tempest of contumelies hinder mee from effectinge my good purposes.

9. Lett not Death, or life, or things present, nor to come, nor any creature separate mee from thy loue.
10. *Hayle sweete Iesus*, who didst tollerate one of the Theiues to vpbraid thee: and didst most mercifullye, and bountifullie promise the Glorie of Paradise to the other who did humblie acknowledge his owne iniustice, and with a deuout faith did confesse thee to be his King, and God.
11. Behold mee I beseech thee with those eyes of mercie which thou didst cast vppon the Theise repentant for his sinns.
12. O that by thy Holy Helpe, and Grace I maye lead a life soe innocent that I maye soe faithfullye serue thee, and purely loue thee!
13. That at the end of my life I may deserue to heare from thee (most mercifull Redeemer) that most desired voyce. *This Day thou shalt be with mee in Paradise.*
14. *Hayle sweete Iesus*: Who from

the Crosse beholdinge thy most
sweete Mother full of greife, and
teares with inward compassion didst
committed Her to Thy Disciple Iohn,
and agayne Iohn to Her, and vs all
in Iohn vnto thy said Mother.

15. Grant that I maye Loue, and
Honour Her with a most chaste, and
ardent affection.

16. That hauinge Her for my Mo-
ther I may deserue alsoe to be ac-
knowledged by Her for her sonne.

17. Grant that in all necessities, and
especially at the howte of my death
I may find Her present assistance.

Amen.

THE XVIII. EXERCISE.

1. **H**yle sweete Iesue, Praise.
Honour, and Glorie be to thee
O Christ: Wherin a most pittifull man-
ner hanginge vppon the Crosse with
wide gaping wounds, didst pro-
fesse thy selfe to be destitute of all
all comfort.

2. Grant that with a firme confidence I maye alwayes haue recourse to thee my most mercifull Father in all aduersities, Temptations, and Desolations.
3. And wholly distrustinge my selfe, I maye trust in thee alone.
4. And committe, and resigne my selfe entirely to thee.
5. Wound the inrymme of my soule with the remembrance of thy wounds.
6. Imprint, and character them in my Hart, and make my mind euen drunke with thy sacred Blood.
7. That I may attend to thee; and thee only seeke, find, hold, and possesse.
8. *Hayleswette Iesus*: Who pantinge vppon the Crosse thy Bodye beinge drawne drie for want of Blood becamst very thirstie, and didst burne with an vnspeakeable desire of our Salvation.
9. Grant that I maye most ardently thirst after thyne Honour, and the

Saluation of our soules.

10. And may with courage employe my selfe in this affaire.

11. Grant that I may not be hindered, or entangled by any transitorie thinge.

12. *Hayle sweete Iesus*, who wouldst that a sponge dipt in vinegar, and gall should be offered thee to drinke thirstie euen to death: that by tastinge thereof thou mightst satisfie for our gluttonie, and leaue vs an example of pouertie.

13. Giue mee grace to dispise vnlawfull pleasures, and delights, and to auoid all excesse in meate, and drinke.

14. Alsoe to vse those things moderately which thou giuest for the sustentation of the Bodie.

15. Pacifie the inordinatenesse of my desires that whatsoeuer doth please thee, may please mee: and whatsoeuer displeaseth thee, may be displeasinge alsoe to mee.

16. *Hayle sweete Iesus*: most en-

amoured of Mankind who duly performinge the Workes of our Redemption didst offer vp thy selfe vppon the Altar of the Crosse: an Holy Sacrifice for the expiation of the sinns of all Men.

17. Be thou I beseech thee, the scope of all my thoughts, Words, and Workes.

18. That in all things I maye With a right, and simple intention seeke thy honour.

19. Grant I maye never grow cold, or Faint in thy seruice.

20. But that the seruour of Spirit may be renewed in mee, and that I may be dayly more, and more inflamed to praise, and loue thee. Amen.

THE XIX. EXERCISE.

1. **H**AILE sweete Iesus, prayse, honour, and glorie be to thee O Christ. Who of thine owne accord didst embrace Death; and recom-

endinge thyselfe to thy Heauenly
Father bowinge downe thy venera-
ble Head yeildest vp thy Spirit.

2. Truly thus giuinge thy life vp
for thy sheepe, thou hast shewed
thy selfe to be a good shepheard.

3. Thou didst dye, o the only be-
gotten sonne of God! Thou dyedst o
my beloued Sauiour, that I might
liue for euer!

4. O How greate Hope, How grea-
te confidence haue I reposed in thy
Death, and in thy Blood!

5. I Glorifie, and prayse thy Holie
name acknowledginge my infinit
obligations to Thee.

6. O good *Iesus* for thy bitter death,
and Passion: giue mee Grace, and
Pardon!

7. Giue vnto the faithfull departed
Rest, and life euerlastinge.

8. *Haile sweete Iesus*, at whose death
the sunne withdrew his light, the
vaile of the Temple rent in sunder,
and the Monuments opened.

9. O Sunne of Iustice permitt not I

befeech thee, that the beames of thy
grace at any tyme forsake mee.

10. But lett them continuallie enlighten
the inner parts of my soule.

11. Withdraw whole from mee the
vaile of Hypocrisie.

12. Shake the earth of my soule with
wholesome repentance.

13. Rent my stonie hart.

14. That beinge whole renewed, I
maye contemne all things transitorie,
and loue onlie that which is eternall.

15. *Haile sweete Iesus;* Who wouldst
that thy side should be opened with
a soldiers lance.

16. And out of itt poure out blood,
and water to reuiue, and wash our
soules.

17. Thou wouldst o my best beloued,
that thy mellifluous Hart should be
wounded for mee.

18. O that it might please thee to
make a most deepe wound in my
Hart with the lance of thy Loue.

19. And vnite itt to thy most sacred
Hart.

20. In such manner that I maye haue

not powre to will any thinge but
that which thou wilt.

Bring in o my Lord, bringe in
my soule through the wound of thy
side into the Boosome of thy Chari-
tie, and the treasure-howse of thy
Divinitie.

That I maye ioyfullie glorifie thee
my God Crucified, and dead for mee.
Amen.

THE XX. EXERCISE.

1. **H**AYLE *sweete Iesus, pray-
se, honour, and glory be to
thee o Christ*: Grant that all other vi-
sible things maye be blotted out of
my memorie, and that I maye freelic
applie my selfe to thee Alone.

2. Behold with as much Deuotion
as possibly I can, I salute the five prin-
cipall wounds of thy most blissted
bodye.

3. Hayle ruddye, glorious, and mel-
lifuious Wounds of my Redeemer, of
my Kinge.

4. Hayle glorious scales of my Reconciliation, and Salvation.

5. I humblyc desire to abide, and be hid in you, and soe by that meanes be secure from all euill.

6. *Hayle sweete Iesus*, who beinge with greate lamentation of thy friends taken downe fro the Crosse wouldst be annointed with pretious oinements, wrapt in a windinge sheete, and buried where noe man was buried before.

7. Burie I beseech thee all my senses, all my forces, and all myne affections in thee.

8. That beinge ioyned to thee through efficacious loue, I maye become as it were stupid, and vn sensible in respect of all other things.

9. *Hayle sweete Iesus*. Who hast vanquished the powre of the Diuell, & powrefullie, and louingly in soule descendinge into Hell didst make ioyefull with thy presence the fathers there detained.

10. And didst translate them thence

thy Glorious Ascension to the de-
lightfull Guarden of the Celestiall
Paradise, and to the cleare Vision of
God.

11. Lett the virtue of thy Passion, &
of thy Blood descend now I beseech
thee into Purgatorie vpon the sou-
les of my parents, knisfolkes, friends,
benefactors, and all the faithfull de-
parted.

12. That beinge deliuered from
paynes they maye be receiued into
the Boosoms of Eternall Rest.

13. *Hayle sweete Iesus:* Who like a
conqueror with glorious Triumph
didst arise out of thy closed sepulchre

14. And reuested with thy louclie
countenance didst replenish thy
friends with new ioye, and glad-
nesse.

15. Grant o Lord that leauinge the
olds paths of my vicious conuersatio,
I maye walke in the newnesse of life.

16. And seeke, and Saviour those
things which are aboue in Heauen, &
not those things which are heere vpon
earth.

27. To the end that when thou thy
life shall appeare at the last Daye,
maye appeare with thee in Glorie.
Amen.

THE XXI. EXERCISE.

1. **H**AYLE *sweete Iesus, prayse,*
honour, and glorie be to thee
O Christ. Who fortie dayes after thy
Resurrection beinge expired didst
gloriously Ascend into Heauen in
the sight of thy Disciples, where
thou sittest on the right hand of thy
Father, blisfed for ever.
2. O that my soule might alwayes
languish on earth, and ascend, and
aspire towards Heauen!
3. Maie hunger, and thirst alwayes
after thee.
4. *Hayle sweete Iesus:* Who didst
giue thy Holie Ghost to thy elect Dis-
ciples perseueringe together with
one mind in Prayer.
5. And didst send them to teach all

Nations through out the whole world.

6. Cleanse I beseech thee the In-
troupe of my Hart.

7. Give mee true puritie, and con-
fancie of mind that the Holie Ghost
maye find a gratefull Habitation in
my soule.

8. And maye replendish mee with
the speciall gifts of His Grace.

9. Maye comfort, strengthen, fill,
gouverne, and possesse mee.

10. *Haile sweete Iesus,* Who com-
est as a Iudge at the last Day wilt ren-
der vnto euerie one accordinge to
his Workes: either punishment, or
Reward.

11. O my most mercifull Lord God
grant that accordinge to thy Will I
maye soe innocentlie passe the cour-
se of this miserable life.

12. That my soule departinge, out
of the Prison of my bodie, I maye be
vested with thy merits, and virtues.

13. And be receiued into thy euer-
lastinge ioye.

14. And With all the *Saints*, I maye blisse and prayse thee for euer.

15. *Haile sweete Iesus*, Whom I haue most grieuouslye offended all the dayes of my life.

16. Alas! I haue neuer ceased to be vngratefull to thee, resistinge thy Grace in diuers maners, and alwayes addinge new faults vnto my former.

17. Behold & my sweete Refuge, behold mee the outcast of all Creatures, bringinge with mee nothings but bundles of sinnes.

18. I prostrate my selfe at the feete of thy mercie, and humblye implore pardon, and remission.

19. Pardon I beseech thee, and saue mee for thy names sake.

20. For I belieue, and am assured that noe sinns are soe greiuous, and heinous, but by the meries of thy most sacred *Passion* maye be forgiven, and washed awaye. Amen.

These Exercises, and All Others may, and ought to be enlarged, and dilated accordinge to eueryones Capacitie.

And

and Guide: which is the only infallible Guide, and rule of our Prayer, and noe sett, written, or printed forme whatsoever; as the directions particularly, and pertinently teach vs.

A Dittie to The same subiect.

IN sorrows deepe, I wake, I sleepe
With griefe my Hart opprest;
My Watry eyes like winter skies be-
dew my mournfull breast.

For when I see my loue for mee, in
flames of loue to burne.

My Lord, my Loue, my God above,
and why should I not mourne?

With feete, and hands transfixed hee
stands vppon a fatall beame;

And from his side a wound most wide
poures out a bloddie streame.

A peircinge Crowne his head pulls
downe, his face quite wanne doth
turne.

Hee for my sake these paines did take,
and why should I not mourne?

While in this paine, hee did remaine,

his drinke was mixt with Gall.

His Corps lay bare, his Cloths they share, each as by lott did fall.

His Foes about, did angh, and flout, and at his vertues spurne.

Thus was his breath shutt up by death, and why should I not Mourne?

The Earth did quake, the rockes did shake, and rent all in sunder.

The Corps from Granes, and hollow Canes, Arose to see this Wonder.

The sunne soe bright forsooke his light, and all most wanne did turne.

Thus heauen, and earth laments his death, and why should I not mourne?

Loe when I see vppon a Tree his breathlesse Body lye.

I greine, I groane, I sigh, I moane, I payne, I Faint, I dye.

For thee Alone: my life beinge gone, untill thou baake returne.

In endlesse greife without reliefe, We neuer cease to mourne.

F I N I S.

THE
TOPP OF THE
HEAVENLIE LADDER

OR
THE HIGHEST STEPPE
of Prayer, and Per-
fection.

And the progresse, and comple-
ment of the foresaid Practises,
and Deuotions.

My Throne in a Pillar of Cloude.
Eccl. 1. 7.

A life hiddden with Christ in God.
Coloss. 3. 3.

*TRUE HAPPINESSE IN A
Monasticall life.*

Thy forces straind, 'boue ela rayse,
Yet nere condignly canst thou praisse
A State Monastical.

Which if it be with learninge stated,
And to studies dedicated,

Lord! how beneficiall?

But if it want this ornament
And ecke the Grace from Heauen
sent,

Sad! O sad imprisonment!

Lett fierie Mars blow vp the scot,
Or lett the Britans goe to th' pott;
The Col-meane tyme regards it not.
Or lett some feirce, & forraine Hoast,
The Spaniard, Sweed, or Dane ac-
cost,

Or, on the French men rush,
Let Heaueh, and Earth together fall;
And crush the worlds inconstāt Ball.

Yet Monkes are out o' th' Brusb.

*Hee shall sit solitarie, and hold his
peace, because hee hath lifred himselfe
aboue himselfe. Lam. 3. 18.*

4

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life

d.

men

a.
ast,
ac-

fall,
Ball.

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elfe



*Shee hath tasted and seene
that Her negotiation is Good
Prov. 31. 18.*



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AN INTRODVCTION.

THE most deuinely illumina-
 ted legislator the *Dis-*
cret S. Benedict hauinge
 written a Rule replenis-
 hed with Deuine Coun-
 sell, and *discrete* aduises: precepta,
 and strict commands I find none
 through out his whole Rule hee
 leauinge his Disciples vnder the *Matb.*
sweete Yoke of a true Benodi^{ne} Su- 11.30.
 perior, or Prelate deuinely *discrete*, *Rule c.*
 and prudent, who should order all 64.
 things as enery one hath need. *Alins*
fit, alius vero sic. Enerie one hauinge his
 proper giift of God accordinge to
 which they are to be gouerned; and *1. Cor.*
 not accordinge to the blind, impru- 7.7.
 dent, and slauish way of insolent, and

arrogating humane precepts, and inuentions of meere Men. This Man of God I say hauinge written such a *Discreete Rule* concludes it in this manner. Whosoever therefore thou art, who hastens to the heauenlye *Countrie* obserue this least Rule of Beginninge: And then at lenth by the helpe. of God thou shalt come to those high perfections of doctrine, and virtues of which wee haue before spoken. *To such as fulfill these things the kingdome of God shall lie open.* Amen.

Accordinge to the conclusion of this Holy Man I must trulye declare these Exercises not to be perfect Prayer, but only the meanes therevnto; or the least Rule of beginninge, if rightly exercised, and practised accordinge to the Directions, and will bringe vs to that ineffable, and all sanctifyinge Prayer of which the Apostle speaketh in the 8. to the Romans, and 16. in these words. *The Spirit asketh for vs with unspeakable*

groanings. This Prayer is the Hight of Perfection, and virtue, and the very quintessence of all. Not to be expressed, not to be vnderstood, *which none can know, but hee that hath itt*, a meere gracious giift of God, none can exercise this Prayer, none can haue any glimpse of it, but those to whom God freely giues it. In vayne therefor doe they labour, who labour for it through their owne industrie; & high arrogancie it is for any to presume that they can conceiue how it is done, or offer to teach Others how to doe it. All that can be said of itt, is as the Deuine Clowd of unknowinge expresse in these few words sayinge. It is a tendance to God in the darke clowd of unknowinge (that is Deuine Faith) & blind feelings of Love. (That is deuine Charitie.) If you aske mee what this is? I know not, and they shall know, and only they to whom God giues itt. Howsoeuer for those that hasten to this Heauenly Countrey, to this *Se-*

rusalem, and sight of God in this pure Prayer. I shall sett them in the way the best I can by the Example of a pilgrime goinge to Ierusalem in the 21. 22. & 23. Chapters of that excellent Booke called the Scale of perfection. To which in a distinct Character I shall add that which may perchance facilitate the findinge out of the Way, and the true meaninge of itt.

The Spirituall Pilgrime goinge to Ierusalem, or the sight of God.

There is noe Other way for our soules to tend to God, but by the Spirituall paces, or ascents, or aspirings of the Mind; or to see Him in this life but in the darke Clowde of faith: noe other sight can wee haue of him: and it is all delightfull, and all sufficient for this life, if truely enjoyed.

THE XXI. CHAPTER.

An Entrye, and good beginninge of a Spirituall iorney, shewinge how the soule is to be haue herselfe in-

teriorlye, and exteriorlye accordinge to the Example of a pilgrime goinge to Ierusalem.

THough this, and the ensuinge Chapters seeme to haue, and see indeed haue dependance of the precedent, and subsequent Chapters: yet notwithstandinge they are cleare, full, and independant, as to the cleare, and playne shewinge the way to the pilgrime, how to goe to Ierusalem. Which is all I ayme att: and therefore very sufficient for my Turne, and purpose, and more I would not desire: Thus therefore it begins.

Neuerthelesse because thou couetest to know some manner of workinge, and proceeding: By the which thou maist the sooner and more securely attayne to the said reforminge I shall for thy satisfaction, and soules Good in that point by the Grace of God, and our Lord Iesus sett forth, and shew vnto thee the shortest, and readiest helpe that I know for the said end.

Me thinks this Author aymes iust at the same thinge I doe by the Exercises; to witt, perfect Prayer which he calls Reforminge. And therefore comes now in this, & the ensuinge Chapters, the next way to it, or rather indeed to the practise of itt. If God heere vpon giue itt.

And that I shall doe by an example of a good pilgrime after this manner. There was a man that would goe on pilgrimage to *Ierusalem*: and because hee knew not the waye; hee went to another Man whom Hee had vnderstood to be well acquainted with the way, and asked Him whither hee might haue any hope of beinge able to reach to that Cittie that was soe farre off; and was soe perillous a journey, as hee had heard it to be.

The common, and most ordinarie waye that God taketh to putt vs in this course of ineffable Prayer is by the meanes of an experienced instructor, who brings vs to it, but God enables, and instructs vs how to walke, and

worke, and persener in itt, yea some-
times immediately leades vs himselfe
to itt, and makes vs walke in itt.

That other man answered Him that
Hee could not reach thither without
much labour, and many sufferings.
For the waye (said hee) is longe, and
perillous; and full of Villanous thei-
ues, and many other greate lettings,
& hinderances there be that fall out
to a man in his goinge thitherwards,
as alsoe the wayes in many place are
very draggie, and paynefull, and some
times hard to find. And many men
trauaylinge thitherward are often-
times killed, or robbed of all they haue,
and in conclusion are hindred, and
disabled to reach to the place whi-
ther they soe desired to reach. Ne-
uerthelesse there is *one waye*, the
which who soe taketh it; I will vn-
dertake that hee shall come to that
cittie of *Ierusalem*; and shall neuer
be staine, or dye for want, or
otherwise loose his life. Hee shall
indeed be robbed, and well beaten,

and shall suffer much scarfitie, and many difficulties in the iorney, but for all that his life shall be safe.

The tediousnesse of the way, beatings, robbings, and the like are but necessarie Mortifications which must be suffered, and borne with all.

Then said the pilgrime soe that I maye haue my life safe, and at length arine to the place that I desire to arine vnto, I care not what paine, trouble, or mischeife I suffer in goinge. And therefore tell mee and aduise mee what you thinke necessarie for mee to doe, or suffer in the iorney, and I promise you for certaine that I will follow your Counsell. That other man answered, and said. Lo, I will sett thee in the right way, and see that thou well beare in mind, and fullfill in deed what I shall now sell thee. Whatsoeuer thou seest, hearest, or feelest that would staye thee, lett thee, or hinder thee in thy waie, doe not willinglie consent vnto it, abide not willinglie with it, tarric

not with itt, behold it not, or willinglie gaze at it; or loue, or like it: feare it, or be affrighted by it, but still goe forward holdinge on thy waye. And ever thinke, and saye to thy selfe that thou wouldst faine be at *Ierusalem*. For that thou couetest that thou desirest, and nought else, but that. And if men robbe thee, scorne thee, and laugh at thee, neglect, and dispise thee; doe not thou strine against such their doinge, if thou meane to haue thy life safe, but content thee with the harme thou hast had, and hold on thy waye, as if all were nothinge, least thou receiue more harme. Alsoe if men would seeke to tarrie, or staye thee by tellingge thee tales, and feedinge thee with lies, inuentions, or conceits to draw thee to merriment, and to forsake, or prolonge thy pilgrimage, giue the but a deafe eare, and answere not agayne, and saye nothinge else but thou wouldst fayne be at *Ierusalem*. Add, if men professe thee guits, and

would make thee rich with world-ly substance, doe not regard or listen to their profers, or persuations, but euer thinke on *Ierusalem*. And if thou wilt hold this course, and this waye, and doe as I haue said: I vnder- take for thy life that thou shalt not be slaine, but shalt at length come to the place, which thou soe much couetest. And now to applie the said similitude of the pilgrime spirituallie and to our purpose. I saye that *Ierusalem*, is as much as to saye, a sight of *Peace*, and betokeneth *Contemplation* with perfect loue. For *Contem- plation* is nothinge else but a sight of God which is true peace.

This Ierusalem, this Contemplation, this sight of God, this sight of Peace. Is the same thinge which is tearmed by others a feelinge of God in the darke Clowd of faith, and pure charitie or perfect Prayer when the Spirit asketh for vs. Or the biddenmanna, or the white counter in which a new name is written that not Man knoweth, but hee

Rom.
8. 1.
Apoc.
2. 17.

that receiveth it. It is an Holy Idlenesse
 soe called because one seemes to doe
 nothinge; yet in very deed a most secret
 imperceptible, efficacious, almitie. This
 is that which wee know not whence
 it comes, or whither it goeth. In a
 word. It is the Good, and perfect gift
 of God descending from the father
 of lights. A gracious gift by which
 wee sweetelie, and intimmelie aspire to
 God. A pure cleane thought by which
 God seemes to be All, and all things
 else Nothinge. This is virtually all vir-
 tues, morall, and Theologicall; induin-
 ge the soule with infinit blessings exte-
 riorlie, and interiorlie. This is that
 which the simplest soule lininge maye
 exercise, and become happie, and wise
 by it. And the learnedst clearke, and
 sublimist witte can doe noe more if as-
 sisted by God, and indued with the
 Spirit; and otherwise his learninge, or
 witte awayleth nothinge. This is that
 which makes the tongues of infants elo-
 quent. This teacheth more in the twin-
 klinge of an eye, then the schooles can

10. 3. 9;
 1am.
 1. 17.

Wisd.
 10. 21.

teach in a thousand yeares.

If therefore thou couet for to come to this blisled sight of true *Peace*, and to be a true pilgrime to *Ierusalem*, albeit, it be soe, that I was neuer there, yet shall I soe farre forth as I can sett thee in the high waye thitherward. Now then if thou desire to make good iorneyes, & to hold a secure waye, it behooneth thee to hold these two virtues in thy soule, or in thy desires, and these two virtues are *Humilitie*, and *loue*.

By *Humilitie* is understood the ground worke, and foundation of all, with the reall practise of all necessarie mortification, by which wee come to be trulie dead to our selues, and all things whatsoever. Soe that wee may truly say, wee are nothing, wee haue nothings, & couet nothings. *Loue* is all Kind of Prayer by which our soule tends towards God as her only All, and satiatinge end. Be it
in vocall, mentall, or what Kind soeuer by which this fire of *Loue* is nourished, and enkindled.

And therevppon thou shalt often
say to thyselfe in thy mind. *I am noth-
inge, I haue nothings, I caner nothin-
ge, but one.* Thou shalt haue the mea-
ninge, or effect of these words in thy-
ne intent, & in habit in thy soule per-
petuallie though thou haue them not
alwayes expresselye in thy soule, or
mind. For it is impossible thou shoul-
dst haue them actuallye: for somety-
mes thou must sleepe, and be distract-
ed about other necessarie affaires, &
canst not actually haue thesaid good
desires in thee, but yet hast thou the
virtually, and habitually, nor is it
necessarie that thou alwayes haue ac-
tually in thy mind, and thoughts the
said desires, but it is necessarie thou
euer haue them virtually, or habi-
tually in thee, and in thyne intent be
thou sleepeinge, or wakinge &c. *Hum-
ilinarie* saith in thee. *I am nothings, I
haue nothings. Lone,* saith, *I caner*
but *one*, and that is *Iesus*. For as in
respect of *Iesus* (that is *God*, and in-
deed *All*) certainlye thou art *noth:*

inge, but art as a vessel that standeth
 euer emptie, and as if nought were
 therin. For doe thou neuer see many
 good deeds externall, or internall; yet
 till thou haue, & feele that thou haue
 the *Loue of Iesus*, thou hast right no-
 thinge. For with that pretious liquor
 onely (I meane the loue of God) maye
 thy soule be filled, and satisfied, and
 with none other.

Luk. 15.

*This is the thinge onely necessarie, &
 the best part: that is as in the other page
 I discribed, a cleane thought of God as
 Hee is to be knowne in this world in
 the darke clowde of faith, and blind
 feelings of Loue. Whither it be done by
 an act of the vnderstandinge, or Will, or
 both, it matters not, for it is impercepti-
 ble to vs, and soe not to be examined.*

And for as much as that thinge alo-
 ne is soe pretious, and noble: What
 therefore thou hast, or what thou
 dost hold, esteeme it as nothinge as
 to rest in it, without the sight and lo-
 ue of *Iesus*. Euen as a wise pilgrime
 goeing to Ierusalem leaueth behind

Him house, and land, wife and children, and makes Himselfe poore, and bare from all things that see hee maye goe light, and without incommbrance. Euen soe if thou wilt be a Spirituall pilgrime thou must make thy selfe naked from all that thou hast that are either good deeds, or badd, and cast them all behind thee; soe that thou become soe poore in thy feelinge; that there is nothinge of thyne owne workinge that thou wilt restinglye leane on, or wherein thou wilt abide: but euer desiringe more grace, & loue, & euer seekinge the Spirituall Presence of *Iesus*.

And if thou doe thus then shalt thou resolute in thy hart fullye, and resolutelye that thou wouldst be at *Ierusalem*, and at noe other place but there. And that is; that thou shalt certainly determine in thy hart fully, & wholly that thou wouldst nothinge haue but the loue of *Iesus*, and the Spirituall sight of Him in such manner as hee shall please to shew Himselfe.

*This sight of Iesus, This sight of God
wee maye dispose our selues to, but haue
it wee cannot, but how, and when Hee
pleaseth, and if wee thinke to doe it by
our owne force of witt, learninge, and
vnderstandinge wee delude ourselues
by a vaine Fancie, and Folish species,
and take the shadow for the substance,
this is Gods Worke, not ours.*

For to that end onely art thou made,
& redeemed, & Hee it is that is thy
beginninge, and thy *end*. Thy *ioye*, and
thy *happinesse*, and who *onlie* can sa-
tisfie thy hungrie soule. And there-
fore whatsoeuer thou haue, and
be thou neuer soe rich in other
deeds corporall, or spirituall vnlesse
thou haue this *Love* that I speake of,
and know, and feele that thou hast
it, hold and esteeme that thou hast
right nothinge. Imprint well in thy
soule this desire of the *love of Iesus*, &
cleaue fast therevnto, and itt shall sa-
ue thee from all perills in thy iorney,
soe that thou shalt neuer perish; and
it shall saue thee from theines, and

robbers: which are the wicked Spirits soe that though they beare, or torment, or vexe thee by diuers temptations yet shall the life of the soule ever be safe. And if thou thus hold on thy waye, as I aduise, thou shalt escape all perills, and mischeifes, and shalt in a short tyme come to the Citie of Ierusalem.

Passinge, and transcendinge brings vs to a good endinge. That is, thus sendinge still to God, by slightinge all Creatures wee shall attayne to Him in this life by faith, in the next by Glorie.

Now thou art in the waye, and knowst the place whither thou art to drawe, and tend; beginne then in the name of God to proceed, and goe on in thy iorney. Thy goinge forth, and thy proceedinge in thy iorney is nothinge else; but a spirituall workinge, and a bodilie alsoe when it shall be expedient; which thou shalt vse with the *Discretion* followinge. That is to saye. Looke what worke it be which thou dost accordinge to the

state of thy life thou art in, be the worke spirituall, or corporall, if it helpe, increase, and cherish within thee this gracious desire thou hast to loue *Iesus*: or doe make thy soule more stronge, more readie, and more able for the practise of all vertues, & goodnesse: That worke hold I best for thee, be it prayinge, be it readinge, or be it corporall workinge. And as long as the said worke, or exercise strengthneth most thy hart, and thy will to the loue of *Iesus*, and furthest draweth thyne affection, and thoughts from worldlye vanitie; for soe long hold thee still in that worke. But if it proue soe that through vse of that same worke, or Exercise, the saueur, or good tast of it doe growe lesse, and that it seemeth to thee that some other worke, or Exercise, is, or would be more saueurous, or rellishinge to thy Spirit, or that thou feelest more grace in another worke, or Exercise, doe thou take that other worke, and leaue that for

mer, For though thy desire, or longing of thy hart to *Iesus*, and to his *loue* should be euer vnchangeable, yet neuerthelesse thy Spirituall workes which thou shalt vse in prayinge, or consideringe; for to feed, and nourish thy said desire maye be diuers, and maye well be changed accordinge to that thou feelest thee disposed through Grace, and accordinge to that thou feelest thy Spirit more to require, or rellish. I meane what thou findest to be most comfortable, agreeable, and profitable to thy Spirit. For it faireth by workes, and by desire of the loue of *God*, as it doth by stickes, and by a fire. For the more sticks are laid to the fire, the greater is the fire. Euen soe the more diuers spirituall workings at diuers tymes that a Man hath in his thoughts, for to keepe whole, and sound his desire towards *God* the mightier, and more burninge shall his desire be to *God*. Looke therefore well what worke thou canst best doe, and that

most helpeth to make well, & sound
his Desire of Iesus (in matters whe-
rein thou art free, and not bound)
that doe thou. Bind not thy selfe to
voluntarie customes vncchangeable,
that would, hinder the libertie of
thyne hart for to correspond, or an-
were the motion, or inuitation of
Iesus: if that his Grace should special-
lye visit thee, by which thy loue
towards Him would be increased.
For I will tell thee what customes
are euer good, and needfull to be
kepr. Loe such customes are good al-
wayes to hold which consists in get-
tinge vertues, and in hinderinge, and
resistinge sinne. Such a custome thou
must neuer leaue. For thou shalt be
euer humble, patient, sober, and chaste
&c. if thou doe well; and soe of other
vertues. But the custome of another
thing that hindereth a better is
good to be laid aside giueinge place
to that which would be better for vs
when that the tyme is for such laiein-
ge aside, and that wee maye doe it,
without

without breach of our obligation other wayes. As for example if a man haue a custome to saye soe many beades, or to meditate of such, or such a matter, or for soe longe a tyme, or to watch, or kneele thus, or thus longe, or to doe any such bodilie deed, this custome is sometymes to be lett alone when reasonable cause requirerh that wee should leaue it, or else that wee find more Grace, or deuotion some other waye, or in some other exercise.

This Holy writer delinereth the Truth soe fullie, and clearelye how wee should walke, that a foole cannot erre therein; leaninge all to the queene of vertues discretio by which wee may soe prudently order all our Workes, & Actions; that wee maye still encrease in vs the deuine Charitie, and desire of God. Soe that euerie one accordinge to his Vocation in which hee is called: secular, or Religious, married or single, poore or rich, noble or ignoble, is made decible of God, lead by his Holy Inspi-

Gal. 5.
23.

ration, and brought into the true libertie of the Children of God, not giuing waye to the libertie of the flesh.

THE XXII. CHAPTER.

Of certayne temptations, and lettings, which soules haue from their spirituall enemies in their iorney to Spirituall *Ierusalem*, and of the remedie against the same.

NOW art thou in the way, and knowst how thou ought to trauell, and goe. NOW beware of enemies that will be diligent, & busie to lett thee if they can. For their intēt is to put out of thy hart, the desire, and longinge that thou hast to the loue of *Iesus*, and to draw thee home againe to the loue of worldlye vanitie. There is nothinge that greiueth them soe much as to see thee seeke after, and labour for the loue of *Iesus*. Those enemies are principally fleshly desires, and vayne feares that arise out of thyne Hart through the corruption of thy corporall nature,

and would lett, and hinder thy desire of the *loue of God*, that soe they might fully, and restingly possesse thy Hart; These are thy neereſt enemies. Other enemies alsoe there are, and namely the wicked Spirits who are diligent, and busie with sleights, inuentions, and deceits to deceiue thee. But one remedie thou hast against them all, as before I haue told thee, and that is, that whatſoeuer they saye vnto thee beleiue them not, but hold forth on thy way, and only desire the *loue of Iesus*. Euer answer thus; *I am nothinge, I couer nothinge, but onelye the loue of our Lord Iesus.*

This is the best, secureſt, and easieſt waye of ouercominge all temptations, and scruples whatſoeuer answer nothinge to them, be not troubled with them; but still goe on thy waye, & tend to the loue of thy God, which will ouercome all, and make all right with thee.

If thyne enemies by suggestions to thy Ioule, saye vnto thee that thou

hast not made thy Confession a right, or that there is some old sinne or sinns hidd in thy hart that thou before knewst not; or that thou hast not as yet euer made thy Confessions a right, or as thou shouldst haue made them, and therefore would haue thee turne home agayne, and to giue ouer thyne earnest desire of the *Loue of God*; and to goe, and make a better confession. Beleiue not this their sayeing. For it is folly. For thou art rightly confessed, and soe doe thou surely hope, and trust thyselfe to be; and that thou art in the waye, and that thou needest noe further to looke into thy conscience for confession of what is past. Hold on thy waye, & euer thinke on *Ierusalem*. If they saye alsoe vnto thee that thou art not worthy to haue the *Loue of God*; and therefore why shouldst thou couet that which thou wilt not be able to come by, or art worthy to haue. Beleiue them not: but hold on thy waye, and saye thus. Not because I

am worthe, but because I am vn-
worthy, therefore would I loue God.
For if that I had His loue, it would
make mee worthe. And since that I
was created for that end (which is for
the louinge of God) though I should
neuer come by it, yet will I coner it,
and therefor will I praye, and thinke
how I maye gett itt, and will labour
for itt. And then if thyne enemies see
that thou beginst to growe bold,
couragious, and resolute in thy said
purpose, they beginne to grow afraid
of thee. Neuerthelesse they will not
cease, or giue ouer to seeke to slaye,
and hinder thee as much as they can:
soe longe as thou art holdinge on thy
way; what on the one side with feares,
and threatnings; and what on the
other side with false flatterie, & vay-
ne pleasings for to make thee gine
ouer thy good purposes, and to tur-
ne thee home agayne. And for that
end they will say thus vnto thee. If
thou thus hold on thy desire to lesse
trauellinge soe feruently as thou

now beginst; thou wilt fall into fancies, or into frenzie, or craze thy head, or fall into bodilie sicknesse, as thou seest some doe by goinge about that which thou now dost: or thou wilt fall into pouertie, or some bodilye harme, or mischeife, and noe man able to helpe thee; or thou maist fall into secret, and inward temptations, or illusions of the enimie soe that thou wilt not be able to helpe thy selfe about them. For it is wondrous perillous for any man, or weoman to giue him, or herselfe wholly to the *loue of God*, and to leaue, and forsake all the world, and to couet nothinge, but onely the loue of Him. For soe many perills may fall to a Man in such course of his, as hee cannot soe much as imagine them before hand. And therefore turne thee home agayne, and leaue of this desire, for thou shalt neuer bringe it to an end; and doe thou as other worldlye men, or the common sort of good Christians, or euen of Religious doe. Thus

saye thyne enemyes; but beleue them not, but hold on in thy *desire*, & saye, or answer nothinge else, but that thou wouldst haue *Iesue* and be at *Ierusalem*. And if they perceiue that thou wilt not giue ouer: neither for sicknesse, for fantazies, nor for frenzies, for doubts, nor for feares of any temptations corporall, or spirituall for pouertie, nor for any mischeife, or harne. For life, nor for death, but euer seekest, & longest after the said *one thinge*; and nothinge else but that *one thinge*, and yeildst to them a *deaf eare* as if thou heardst them not, and holdst on stilly, & constantly, and perseuerantly in Prayer, and in other thy spirituall workes with discretion accordinge to the counsaile of thy superior; or the aduise, or direction giuen thee by thy Spirituall Father, or director, then beginne they to be verie angry and to goe a little more neere thee. Then they beginne to robbe thee, and beate thee, and doe thee all the shame, and mischei-

fe they can. And that they doe when they cause all the deeds thou dost, be they neuer soe well done, to be deemed, & iudged by others to be euill, and turned, and taken in the worser sense, and meaninge. And whatsoeuer it be thou wouldst doe, or haue done in helpe, reliefe or comfort of thy bodie, or of thy soule: it shall be lett, or hindred by those other men, soe that thou shalt be put from thy will, and contradicted in it, in all, or most of those things which thou with reason desirest to haue. And this thy said enemyes doe, to the end thou shouldst be stirred, and prouoked to anger, impatience, or euill will towards thy Christian Brother, or sister, but against all these temptatiōs, and vexations, and difficulties, and all other that maye come vppon thee or which thou maist feelee: vse this remedie that I shall now agayne tell thee, as before I haue told thee. Take *Iesus*, or *his loue* in thy mind, and trouble thy selfe noe further with the

but thinke on thy lesson. *That thou art nothinge, that thou hast nothinge, that thou comest nothinge of earthlie, or transitorie things, that thou desirest nothinge but the loue of Iesus.* And in and with these exercises hold on thy waye to *Ierusalem*. And if thou happen sometymes through thy frailetie or by the euill will of some other man, or through the malice of thyne enemye to be tarried, or lett in thy waye. Yet as soone as thou canst come agayne to thy selfe, leaue of thinkinge of what hath past, and proceed in thy good exercises, and hold on thy way, abide not longe with those thy former defects, or difficulties, for feare of thyne enemyes who would still hold thee in them, and in discussinge of them, thereby to hinder thee from goinge forwards in thy waye.

If in this our waye to Ierusalem, and Spirituall tendance towards God we chance to stray, and deuiate, or stoppe through any sinne, or defect, wee

must presently get into the way againe,
and goe on, as if wee had neuer strayed,
or stopped at all, & this is the only waye
to expiate the sinns, or defects themselfe
nes, and to ridd vs of all scruples. For
it is noe such Contrition as this aspi-
ringe to God in the Cloud of faith, and
feelings of Love. Yea if wee fall into
certayne euident greate sinnes lett vs
meekely, and penitently confesse them,
and trouble our selues noe further: but
walke on agayne, as if noe such thinge
had happened, or beene done.

THE XXIII. CHAPTER.

Of a generall remedie against the
temptations, and troubles, pro-
ceedinge from the flesh, the world,
or the enemye.

AND after this: When that thy-
ne enemies see that thou art soe
well willed that thou art not angrie,
nor much troubled; nor incensed
against any creatures for any thinge
they can doe, or speake against thee,
but art fully resolved in thy hart for

to suffer and vndergoe all that maye
happen to fall, be it easie, or vneasie;
lowre, or sweete; prayse, or dispray-
se: scarfitie, or plentie. And that thou
dost esteeme, or regard nothinge soe
thou maye keepe whole and entire
the desire that thou hast of the *Lone*
of Iesus. Then are they much abas-
hed, and daunted. But then they will
trie, and essay thee with flatterie vay-
ne pleasinge, and complacence. As
when they doe bringe to the sight of
thy soule all thy good deeds, and ver-
tues, and would perswade thee that
all men prayse, and speake much of
thy holinesse, and vertues. And how
that all men loue thee, and reuerence
thee for thy vertuous, and holy liu-
inge, and would therefore perswade
thee to be sollicitous of thy good na-
me, and estimation with others. Thus
doe thyne enemies that thou shouldst
thinke their sayings to be true, and
take willinge delight, and pleasure
in such vayne ioye, and complacence,
and shouldst willingly rest thee ther-

in. But if thou wilt doe well, thou shalt hold, and esteeme all such thoughts, and suggestions to be falshood, and flatterie of thyne enemye that profers thee to drinke venome tempered with honie. And therefore refuse it, and saye, that thou wilt not haue it, but wouldst fayne be at *Ierusalem*. Such offers, and lettings thou shalt find, & feele, or some other such lettings, or offers, what of thy flesh, what of the world, what of thyne enemye: more in number (I meane of the temptations) and more diuers in the kinds, and qualities of them; then I am able to tell thee of, or thou able before hand to imagine for a man soe longe as hee suffereth his mind, and thoughts willingly to runne about the world, or about worldly desires (as all doe that doe not seriouslye applye themselves to the seruice of *God*) in beholdinge, or thinkinge of vayne, or hurtfull things; hee perceiue, or conceiue but few lettings. But soe soone as hee

draweth all his thoughts, and desires to the said *one thing* onely; to haue that, to know that, to loue that, and that is only *Iesus*, and his *loue*. Then shall hee well feelee, and perceiue many paynefull, and troublesome lettings. For euerie thing that hee feeleth, and is not that hee coueteth, or helpeth to the gettinge of it, is lettin- geto Him Therefore I haue told thee of some temptations, or lettings in particular, as for some examples. And moreouer I saye in generallitie that whatsoeuer stirringe, motion, or suggestion thou feelest from thy flesh, or from the enemye: be it pleasant, or sowre; louelye, or dreadfull; glad- some, or sorrowfull that would draw downe thy thoughts, and desire from the *loue of Iesus*, to worldly vanitie; and would hinder, or coole the Spirituall cōuētousnesse that thou hast to the loue of Him: and would haue thy hart be occupied with that stirring restingly. Doe thou sett it at nought, receiue it not willingly, or

deliberately; tarrie not therewith too longe. But if it be an exterior bu-
finesse that behooueth needs to be
donne, either towards thy selfe, or
towards thy Christian Brother or
Sister, dispatch it, and ridd thee soone
of it, and bringe it to an end, that it
hange not on thy Hart, and soe dis-
tract thee more then needs: if it be
another thinge that may be spared,
and needeth not to be done, or else
concernes not thee, or belongeth
to thee, heed it not, harken not af-
ter it, nor trouble thy selfe about it,
nor be angrie for it, nor affraid of it,
nor loue it, but cast it presently out
of thy mind, and hart, and say thus
*I am nothinge, I haue nothinge, noth-
inge doe I feele, or couet, but the Loue
of Iesuu. Fasten thy mind, & thoughts
to this desire, and strengthen it, and
maintayne it with Prayer, and other
Spirituall workes that thou forgett
it not, and it shall lead, and guid thee
in the right waye, and saue thee from
all perills; and make no doubt but*

it will bringe thee to the perfect loue
of our Lord Iesus.

*This naked, and cleane aspiringe,
and pure adberinge to God in the dar-
ke clowde of faith, and blind feelings
of Loue, is a waye soe secure, and safe
that all the world, and all the demills of
Hell; nor euen the suttile craft of our
owne selfe seekeinge can misleade vs, or
deceiue vs; for wee still ayme at God,
and nothings but pure God; soe that
wee shall not rest in any thinge but him,
not his very gifts, and Graces, noe re-
lations, noe Visions, noe rapti, noe ex-
tacies; But still passe, and make vse of
all to tend to Him alone all.*

Neuertthelesse on the other side; I
alsoe saye and aduise thee, that looke
what worke, or motion it be (be the
same corporall, or spirituall) that
maye helpe, or further thy said de-
fire, strengthen it, and nourish itt, &
drawe thy mind, and thoughts fur-
thest from the loues, and desires of
the world, or corrupt nature, and
which makes thy loue, and desire

towards God more burninge, more hartly, or more efficacious. Whither it be prayinge either mentally, or vocally, or for the nature, or manner of the Prayer, or be it meditation or silence, or speakinge; solitarinesse, or beinge in companie; sittinge, or walkinge; keepe it, and hold it for a tyme, and worketherin, and therewith soe long as the sauour, or tast of itt lasteth.

This discretion, and freedome to doe any thinge that feeds this Holy desire to God in vs, is most necessarie, and without this freedome, wee can make noe progresse. Neither need wee to scruple at any thinge that is not euill in itt selfe, or contrarie to the euident externe will of God by ordination of holy Church, or our particular state, or profession.

If it be soe thou take therewith (as needs thou must aecordinge to thy need) meate, drinke, sleepe, and rest, as a pilgrime doth, and hold *discretion* in such thy workinge; thou shalt doe very well, and profitable

in thy foe doinge. For haue hee neuer
foe greate hast in his goinge, yet will
hee eate, drinke, and sleepe. Doe
thou foe likewise, for though it
lett thee for a tyme yet will itt fur-
ther thee afterwards. Amen.

FINIS.

*LAVS DEO, VIRGINI,
Benedictio.*

Hac est via, Ambulate in ea.

Isa. 30. 21.

This is the waye, walke in itt.

Isa. 30. 21.

DEVOVT IDEOT.

THY *Denotions* are soe happilye
 printed; that the faults escaped
 are such, as thou maist easily take
 thy pen in the hand, & correct them
 thyselfe beinge sometymes one letter
 for another. As an a, for an e, or an
 n, for an u, or a letter too much, or
 a letter too little. All which the sense
 will soone tell thee, and I know thou
 endeauours to mend faults, not find
 faults, and for thee, and thy like it
 was set forth, and none other.

ADIEV.



TO THE V. R.
MADAME

CATHERINE
GASCOIGNE

MOST VVORTHY ABBESSE
of the English Monasterie
of our Ladies of Comfort
in Cambray.



MADAME

*The same engagement
which obliged mee to sett forth
these simple, and pure Deuotions,
hath bound mee to dedicate, and
present them to your Lad^{ship}. who in
verie deed hath the most right, &
title to them; beinge yours by the
Ven^{able}. Authors owne giift, yours*

by Possession, but about all yours in
the highest degree of practise. And
truely they belonge to such, and none
but such as de facto & indecū prac-
tise them. All others may looke on
them, and perchance hardlye cen-
sure them, but they haue not right,
and title to them. They haue them
not in their hart, and nothinge el-
se can possesse them; these are trea-
sures for the Hart: nothinge else
hath right to them. This Ideot,
who to others seemes ignorant, and
foolish; to you is knowingly igno-
rant, and wisely vnlearned. They
perswade themselves (who present
him vnto you, as they haue expe-
rienced themselves) that hee hath
taught you more high, and euident
truths, more sapid, and satisfac-
torie knowledge then all the sub-
tile Scholasticks, and futile poli-
ticks put together could haue done.

VVe see knowledge, Prudence, &
Vertue shine in all your Actions
in an high measure; Noe other
Maister could haue taught them
you. This Idiot who to others ap-
peares soe vnhandsome, and insi-
pide; to you shewes himselfe most
comely, and delightfull. For you
haue giuen all that you haue; Math. 19.
or rather left all that you had; Math. 19.
to conuerse with Him. You esteeme
all else, as nothinge. Phil. 3.
You haue chose this best part vvhich
shall neuer be taken avway. Luk. 19.
Accept of Him then: and as hither-
to lett him be euer familiar, and
gratefull vnto your Lad^e. which
they wish from their harts who
are: and hee hartly by whom
they make this humble adresse,

MADAME,

Your Lad^e, most deuoted,
humble, and obliged
seruants &c,